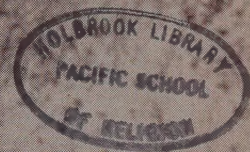


INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION



A Feature Section on
Leadership Education

September 1961

called to responsible freedom
meaning of **SEX** in the Christian life



YOUTH WEEK—1962

JANUARY 28—FEBRUARY 4

Theme: Called to Responsible Freedom

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Unless otherwise indicated, Scripture is from the Revised Standard Version

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You and Your Journal

Did you ever stop to think that you are part of the *Journal* team? Many of the articles come from members of the team—readers—who respond to what the *Journal* does for them by sending us contributions they think we might use. Requests come from other readers for articles that will give help on specific problems. Suggestions about special issues and feature sections are made. The proposal that we have regular feature sections was made, for example, by denominational executives at a meeting in November 1959. The November 1961 special issue was suggested by a friend who dropped in to see us. Denominational and interdenominational committees request articles, features, and special issues. Many of our most enthusiastic users of the *Journal* became acquainted with it through some thoughtful friend who had discovered how helpful it is and told them about it.

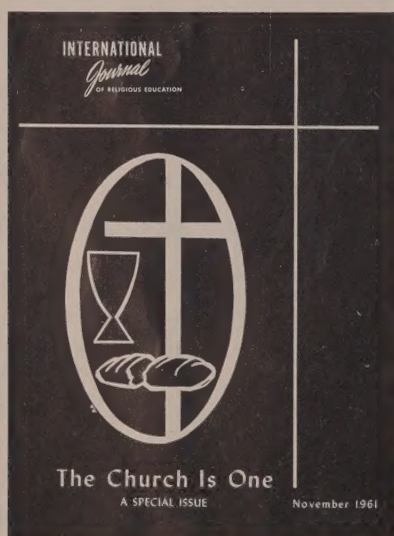
What can you do as a member of the team? First, use the *Journal* regularly—it will help you do better Christian education work. Share it with others in your church through teachers' meetings. Share it with parents. Then tell others about it and urge them to sub-

scribe. Urge neighbor churches to take club orders. Write us your suggestions for articles, features, and special issues. When you know of some excellent Christian education work, write us about it. Help us to reach more people, with better and better content.

Several readers of the *Journal* have suggested that it would be helpful if the September issue carried a forecast of the plans for the year ahead. This seems like an excellent suggestion, so we are listing special issues and feature sections below. Knowing in advance what special issues and feature sections to expect, local churches can plan to use them in their monthly workers' conferences, and can plan for the best use of the *Journal* in coaching leaders. Denominational field executives and church council leaders can use them in conferences, in committee planning sessions, and in leadership schools, workshops, and institutes. Professors can integrate the *Journal* in courses on Christian education. We are glad in this way to make the *Journal* more easily usable to the persons who depend on it for ideas and stimulation in many aspects of Christian education.

Special International Journal Issues, 1961-62

November 1961—"The Church Is One"



This special number is on Christian education and the ecumenical movement. It will interpret the basic oneness of the Church and the problem of its fragmentation, and suggest ways in which families and all age groups within the church may help persons to be aware of their oneness in Christ.

February 1962—"The Church's Ministry and Persons with Special Needs"

The "coordinated emphasis" in which the denominations and the National Council of Churches participate during 1962-63 is on "The Church's Mission and Persons

of Special Need." This issue will help churches participate in this emphasis and be effective in ministering to persons who have unusual needs—the mentally retarded and physically handicapped, those suffering from unusual emotional stress, the aged, and others.

May 1962—"Everyday Audio-Visuals"

This issue will interpret the values of audio-visuals and basic principles for their integration in Christian education. It will give practical guidance in the use of many readily available and home-made audio-visuals. It will supplement, rather than overlap, the recent special issue (still available) on "How to Use Audio-Visuals in Christian Education."

Feature Sections for 1961-62

September 1961—"Leadership Education"

October 1961—"New Books for Church and Home"

Including an article about the unusually attractive and active library of the Mount Olivet Lutheran Church in Minneapolis. Also articles giving information about the best new books for church and home.

December 1961—"Teen-agers and Drinking"

A down-to-earth series of articles on what parents and church leaders can do in helping young people face their questions about drinking.

January 1962—"The Church and Whose World?"

A most thought-provoking and interesting feature article by Dr. Cameron Hall on the attitude of churches toward the world in which men live, and on changes in attitude that need to take place. Also an interpretation of it in terms of children and young people.

April 1962—"The Christian Family at Home"

If other feature sections are added they will be announced well in advance, but those listed are definitely scheduled. Sometimes the feature section is written by one author (such as in January 1962), but usually there are several articles, treating different aspects of a subject.

AS CHRISTIANS we believe that God is active in the life of the world. This faith implies direct interaction between God and persons—the breaking of the light of Eternal Truth upon our pathway. The eagerness with which many persons buy devotional books indicates the quest for spiritual security that resides in human personality.

Our generation has described God as the great Confronter—our spiritual renewal comes from him. This is a fact we need to remember. Divine guidance is initiated by a self-giving God, but persons are involved in this remarkable encounter as participants. Indeed, encounter is not a reality unless both God and man are involved in the sharing process.

Our faith leaves no doubt about the availability or the adequacy of God in meeting the deepest needs of persons. He is always “on the way” to us—giving without reserve his love that makes us whole. Yet there are aspirations we must have and responses we must make if our meeting with God is to be fruitful.

As we come to God, we must assume his availability. Our anticipation cannot kindle a burning desire to meet God unless we believe that God is loose in the world and that we can have fellowship with his Spirit. The New Testament states it clearly: “And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him” (Hebrews 11:6).

We do not need to know the answer to all questions about God, personality, or the deep mysteries of fellowship in order to participate in the life of the Spirit. But the likelihood of the meeting is significantly enhanced by our belief that divine-human fellowship is possible. We must assume that persons are capable of responding to the Spirit of the living God. As a man comes to God, he must believe that there is a firm basis for kinship, understanding, and sharing. He must be convinced that God is even more eager than he for this sharing.

As we come to God, it is necessary to make our approach in sincerity. This sounds simple—just be sincere in our desire to meet God and to know him. But it is not easy, because many of the desires and expectations prompted in us by the pressures of life tend to distort and smother the inner longings of the spirit. We are tempted to maintain before God the same pretenses we often use to mask

As we come to God

by S. Loren BOWMAN

Executive Secretary, Christian Education
Commission, Church of the Brethren,
Elgin, Illinois

our real feelings from each other.

It is difficult to be oneself, but this is essential in all fruitful fellowship. As we come to God, the true self must be exposed, pride and selfishness dethroned, and personal ambitions renounced. Encounter with God cannot be achieved by waving a magic wand, by observing fixed ceremonies, or by our achievements. We must come to know, to love, and to serve the God who gives us life. In his presence it dawns upon us that our possessions and our positions do not make us persons. We are persons because we are God's children and the recipients of his love.

Christian experience insists that God is always ready to welcome us. We do not need to be perfect; we do not need to belong to a special group; we do not have to reach specific social achievements—but we do need to be sincere.

It is necessary to stand ready to forgive as we come to God. This attitude brings us to the deeper levels of love and relates directly to our personal integrity. The potential for such love is a part of personality, but divine assistance is needed for its realization.

Honest reflection underscores our need for forgiveness by God and by our fellows. We know that forgiving love is central in God's word in Christ. Modern social science joins Christ in saying that nothing slams the door on creative fellowship so

quickly as hatred or ill will in our hearts. Shutting out our fellows because of our inability to forgive them closes the door to fellowship with God. In teaching the disciples how to pray, Jesus made it clear that we cannot be forgiven by God unless we are willing to forgive others.

As we come to God, it is necessary to cast aside our pride, to forget about saving face, and to seek from God the touch of healing love that prompts forgiveness in our hearts—even toward those who have purposefully wronged us. This opens wide the door to God.

All these reflections can be expressed in the idea that we truly come to God *when we offer all of life to him.* This means being willing to bring our lives into line with what he reveals as his purpose for us. It means we stand ready to accept wholeness according to his plan for our lives. We will still have only a limited understanding of his purpose, and we will frequently fall short of fulfilling the resolves of our own hearts. But our meeting with God requires that we open all areas of our lives to his rule. God calls for full commitment to the endless adventure of discovering and sharing the love that was personalized in Christ. Life reaches its true dignity—and our fellowship with God becomes a vital reality—when we offer all of life to God in the service of his redemptive love.

What is leadership?
Is leadership one person's power to persuade others, represented by the picture below?
Is responsible membership a part of leadership?
What kind of training do leaders (and members) need?
How can a church improve its leadership resources?
How can a church make sure its Christian education work is in good hands?

The question of leadership

by D. Campbell WYCKOFF

Professor of Christian Education, Princeton Theological Seminary,
Princeton, New Jersey



FUNDAMENTAL QUESTIONS are being raised in Christian education today—questions about the objective, the curriculum, evaluation, and leadership. The church wants to know what its educational work is for, what is to be taught and learned, how teaching and learning are to take place, to what extent and in what ways the purpose of its educational work is being accomplished, and whether or not its educational work is in good hands. This last question, about leadership, is rapidly becoming a pressing problem.

Old established ideas of leadership in Christian education are being seriously challenged. The idea of "leadership" itself is being questioned. In what ways is "leadership" really an appropriate function in the church? The church is a fellowship of believers and doers, engaged in worship, witness, and work as disciples of Jesus Christ. Does the idea of "leadership" carry implications that are out of place in such a fellowship?

If what we mean by leadership is the manipulation of other people for ends they have not shared in selecting, then leadership is inappropriate for the church. If what we mean is that certain persons are lifted up above others and granted a status and authority that others cannot share, then leadership is against rather than for the Christian fellowship. If what we mean is that some are granted power over others, not subject to checks or to discussion, then leader-

ship is not appropriate to the Christian community.

In the Christian fellowship, leadership can be an appropriate function and have a definite place, but only if it is undergirded and checked by the idea of *responsible membership*. Responsible membership must be the seedbed from which leadership springs and in which it is always rooted.

When the New Testament speaks of the qualities and skills of leadership, it refers to them as "spiritual gifts" that enable the members of the body of Christ to perform the church's various functions—apostleship, prophecy, evangelism, pastoral work, and teaching (Ephesians 4:11). Since these gifts are given to different members in different ways, yet no member is denied his particular gift, a shared ministry of all members is clearly implied.

What is the clergyman's role?

If this is true, the current distinction between the laity and the clergy loses much of its point. The clergyman is not "hired to do the church's work." He is rather a person called by a congregation to head up (not to monopolize) its ministry. By his special training and skills, he is able to assist the members of the congregation to discover, work out, and evaluate their ministry as a church and as individuals. In parishes where the clergy try to help the members find and work at their vocations as Chris-

tians, a shared ministry rooted in responsible membership is the result.

The clergyman's major responsibility is to preach and to administer the sacraments. This may seem old-fashioned, but this is in fact the heart of his job. When he preaches, he interprets the Word of God to his people. They are engaged in trying, together and individually, to do the will of God, to work out their Christian vocation. They need to hear the Word of God completely, clearly, and compellingly. In the work of the conscientious and Spirit-led preacher, the Word of God may speak directly and meaningfully to them. No one among them is as well prepared to perform this function as he is.

When the minister baptizes, he is seeing that a person is properly received into the fellowship. The conditions must be carefully met, by the individual or by those responsible for him. A baptism is also a solemn reminder to the entire congregation of who they are and what it means to be a baptized fellowship. In the administration of the Lord's Supper, the minister is leading in the most telling recollection, participation, and anticipation of the fellowship and life of the people of God.

From this base the leadership of the ordained clergy branches out to administration, pastoral services, education, social action, and the like.

The *leadership* of the clergy may be described as a vital and absorbing participation in key forms of *responsible membership*.

The principle that needs to be underscored is that responsible membership means each person—clergyman and layman—taking on those tasks to which he is called and for which he can be trained. The educational work of the church can be shared and should be in the most competent hands possible.

How do we become "responsible"?

The prerequisites of responsible membership are worship, commitment, and a vision of the work to be done. Worship unites the members spiritually with each other, with the whole body of Christ, and with their Lord. Commitment is the "Here am I; send me," that springs forth as the final act of worship and the bond of worship and life. The vision of the work to be done must include a plan by which Christ's ministry of love and reconciliation is to be carried on in the particular time and place in which his people are called to serve.

The observance of these prerequisites makes it possible for a fellowship of responsible members to come into being and to be sustained as the church. At the "wailing wall of Protestantism" perpetual tears are

shed about the church's lack of really committed, willing, and open-minded members. The church is full, it is said, of persons who are jealous of position and unwilling to change ways that have become both habitual and obsolete. Let such a jaded church listen to the Word of God preached; participate deeply in baptism and the Lord's Supper; worship; worship to commitment; and be challenged by the vision of the life and mission of the people of God in our day, particularly in and from the spot where they live and work! Then the church will be renewed and will know the meaning of responsible membership.

How view a ministry of education?

A significant part of the ministry of Christ in reconciliation is the education of children, youth, and adults in the Christian faith and the Christian life. The responsible member feels the significance and need of this aspect of the ministry of reconciliation keenly and intensely. All he has to do is to think of himself, his children, and his peers, and the need for the educational ministry is borne in on him with force. He sees the educational ministry not as a task to be performed in isolation from the church, but as a vital part of the ministry of the church. He is less likely to think of himself as an educational leader, engaged in a special and different service on the side, than he is to think of himself as a responsible member, engaged together with other responsible members in one of the church's essential ministries. There can be a oneness of the church and its work that has been lacking when Christian education tended to be added to, rather than an integral part of, the church's program.

Under these circumstances, is the leader to think of himself as being "in charge" of the Christian education process? This picture of the role of the leader does not fit the image of the responsible member in relation to learning groups. It is too arbitrary and authoritarian. He might better think of himself as a more mature and experienced co-learner with the group. In fact, the persons in the group may be regarded as participating in responsible membership or as on the way to responsible membership. As the leader makes plans, conducts the work, and evaluates, he will find himself more and more sharing responsibility with members of the group. They will assume various appropriate leadership roles. Both leader and group will take the factors of interpersonal relations more seriously into consideration.



In parishes where the clergy try to help the members find and work at their vocations as Christians, a shared ministry rooted in responsible membership is the result.

George A. Hammond

This principle of responsible membership should not be thought of as applying only to adults, or even to young people. It is equally sound in Christian education of children. Even young children want to be responsible members of a group and are capable of responsible participation to a remarkable degree. Children and young people can give leadership within their groups, can solve their own discipline problems, can share in decisions about the goals of the group, and can teach each other as well as carry their individual shares of the study, research, worship, and work of the group. Allowing children and young people full opportunity for responsible participation in the life of a group is one of the best ways to help them develop the capacity for responsible membership in the church as adults. It is also one of the best ways to make the activity of a group truly educational.

How does the idea work out?

With the concept of responsible membership there is less likelihood that a person will feel himself simply and solely to be a Christian educator. His ministry is likely to range over a number of responsibilities, some educational in nature and some not, but all integral expressions of his ministry as a member of the body of Christ. His major responsibility, of course, is his vocation as a Christian where he works. He also has a Christian vocation as a member of a family. There are general responsibilities to the church. His vocation as a Christian teacher finds its place in this spec-

trum, often as a major matter. He may work at Christian education for a lifetime or for a limited period, but his service is always in the larger context of his responsible membership in the Christian fellowship.

As we live with this concept it is less likely that the educational work will be neglected and that there will be a shortage of workers. If every member feels a sense of vocation or call to ministry and mission, and if the church has educational work to be done, responsibility can be assigned and accepted freely and willingly instead of someone having to recruit unwilling persons for unpleasant and arduous tasks.

With the concept of responsible membership there is also less likelihood that the educational work of the church will include unnecessary and irrelevant elements. Such elements (like money-raising schemes, systems of attendance awards, inappropriate "entertainments," and contests) are usually introduced because appropriate motivations are lacking or because the persons who have been saddled with responsibility are unimaginative and lack resourcefulness. Where leaders feel that they are doing the church a favor by taking leadership, they often do things their own way without regard for the essential work and point of view of the church. Thus inconsistencies enter into Christian education work. This possibility is minimized where the responsible member, impelled by a sense of vocation and corporate responsibility, takes leadership.

How does the person become a responsible member capable of taking

educational leadership? The first step is participation in the Christian education process as a learner. In this role, the adult studies the Bible, theology, history, and current affairs in order to know the Word and will of God. He engages in the worship, action, fellowship, stewardship, and creative life of the church. When he has become deeply and meaningfully involved in the church's life and mission, and knows that he is ready to share this life and work with others, he participates in study, laboratory work, and workshop experiences in which he learns and practices the special skills of educational leadership. Gradually, through these means and through apprenticeship, he comes to the point where he is on his own with a group as teacher or leader.

There will always be leaders in the church, persons who take special responsibility. But they need not be leaders only. Their leadership takes on a special quality of significance and effectiveness when they are first of all responsible members of the body of Christ.

A church does not move at one step from manipulative procedures, in which certain persons are recruited to tell other persons things they need to know, to maturity as a community of responsible members participating fully in its worship and mission. But many churches and their members are taking seriously their Christian vocation and are moving toward this kind of maturity, even though they never completely achieve it. In those churches Christian education becomes an important and integral part of the life of the church for old and young.

Responsible members who are called to the teaching ministry of the church will take advantage of all opportunities for training.

Clark and Clark



THE BELL signaled for quiet. Table conversation subsided, and attention was focused on a young woman at the lectern. She opened her Bible and read about Jesus' love for little children. Then she quietly described how these words had come to govern her attitude toward her children. The group listened intently, for it was obvious that she was deeply committed to her ministry to her family. When she had finished speaking, she closed the worship with prayer.

A worship service similar to this one is held every Wednesday evening at the church house of the Middleburgh Reformed Church, located in a small village near Schenectady, New York. In September, 1959, 35 of the church's 141 members had committed themselves to meet on Wednesday evenings from October through June for a program of training for lay ministry called "An Experiment in Faith."

The committee that planned the Experiment agreed that I, the professional minister of the church, should interview each person who enrolled to be sure that he understood the obligations he was assuming, and that he would have time to fulfill them. If he still wanted to participate, he enrolled formally by paying a \$6.00 registration fee for the first term and by signing the following covenant:

"Being fully aware of what is required of me, I desire to join with other Christians in this 'Experiment in Faith.' I realize the importance of becoming an informed, mature, and expressive Christian, and will give this endeavor priority in my life. I will keep the 'Minimum Discipline.' I understand that I may be released from this covenant at any time simply by resigning from the 'Experiment.'"

The group meets weekly for study

The "minimum discipline" we vowed to keep (I use the pronoun "we" because I too bound myself to the covenant) was that we would come every Wednesday evening except for sickness or conflict with work. This weekly gathering is the heart of the Experiment. We begin at 6:15 by eating together as families. Our children share in the meal and worship service for two reasons: first, we feel that the modern church provides few, if any, significant opportunities for the family as a whole to participate in its program, thus furthering the cleavage of the family begun by our over-organized society; and second, we want our children to

An experiment in faith

A program of training for lay ministry which has resulted in Christian witness of the kind described in the preceding article

by Douglas A. WALRATH

Pastor, The Reformed Church, Middleburgh, New York

understand the Experiment, and believe we can best communicate its meaning by having them share in it.

After supper a worship service is led by a volunteer. This service ends between 7:00 and 7:15, and the group adjourns so that parents may take their children home. We reconvene at 7:45 for fifty-five minutes of organized study, consisting of a thirty-minute lecture followed by discussion. During the past year there were three twelve-week terms. In the first two we studied the New Testament, with emphasis on the teachings of Jesus. Our text, by T. Ralph Morton of the Iona Community, was *The Twelve Together*, which treats the Gospels from the point of view of Jesus and his disciples as a group. There were also assignments of Scripture passages along with sections in several commentaries, notably *The Interpreter's Bible*. "What Christians Believe—A Study of the Major Doctrines of the Christian Faith" was the course for the last term. For texts we used the Epistles and James Smart's *What a Man Can Believe*.

A twenty-minute coffee break follows the lecture-discussion period, and at 9:00 the members reassemble in five "action groups": Ministry to the Community, Ministry through Family Life, Ministry to the Congregation, Ministry through Christian Education, and Ministry through Daily Work. Each person was asked to focus his ministry in one area of life and to join the action group that would seek methods of ministry to that area. For many persons, it is in these groups that the adventure of discipleship has begun.

They discover God's will first-hand

Let me make a few general observations. If five groups are meeting at the same time, I can be in only one of them. I have discovered (as I am sure most other ministers have) that when there is a clergyman in the study group, laymen will lean on him and let him do most of the talking and, if he is willing, most of the thinking for the group. These groups were on their own. In the early weeks of the Experiment they spent some frustrating hours. When they asked for help, I listened to them carefully and suggested study books, but absolutely refused to tell them what to do. It was hard for them and for me. They complained. Some even threatened to quit. (None did.) But as time went by it became apparent to each group member that he knew very little about living as a ministering Christian; that neither did anyone else in his group; and that in the group he could confess his inadequacy and sin and get himself out into the open, i.e., could face reality.

Also each member realized that I could never tell him or teach him how to minister. Only God can, and he must seek to discover in a living fellowship God's call on his life. How can a clergyman tell a man who works on the assembly line how to minister through his daily work; a young mother how to minister through her family life; and an older woman who lives alone how to minister among the elderly people of the community? Members of the action groups discovered that a dynamic, accepting, Christian fellow-

ship, in which they could honestly face themselves and discuss problems of living and ministering, was where God was most likely to reveal his will to them. With this discovery the adventures began.

By examining their lives in the light of the claims of the Christian faith, members came to realize that opportunities for ministry had always existed around them. All they did now was to begin to train their hearts and eyes to see these opportunities and respond to them.

Opportunities for ministry appear

For instance, the aim of those seeking to minister through family life is to make the home a place of Christian ministry. But not one family represented in the action group had been holding family worship, and the majority had not even had grace at meals. The group covenanted to begin family worship in their homes and to give thanks at all meals. This step led them to reevaluate all family relations to discover whether they had a Christian basis.

As the weeks passed opportunities for ministry opened. An unwed mother came to me for help. One of the members of the action group invited her to dinner at the Experiment. She came for several weeks. Quietly, quickly, with no prompting from me, two mothers gathered clothes and other necessities and took them to her. She was loved and accepted by those whom she expected to reject her.

A local chicken farmer began to have repeated blackouts. He was not ill enough to require hospitalization, but could not stay in his house alone. One of the families in the group invited him to stay in their home and pledged to care for him. He lived with them for over two months; during this time he was

seriously ill and required constant care. Several men in the Experiment took care of his chickens, the largest share of the work being done by the man in whose house he was staying. These people ministered, not out of a sense of dreaded obligation, though at times the work was tedious, but rather in the joy of a deep commitment to the Christian life.

Those in the group considering ministry to the community are seeking to bring Christianity to the unchurched people of Middleburgh. For many weeks they found no method. Then one evening they decided that because the people they were trying to reach would not come to the church, they would have to take the church to them. Now they meet each Sunday evening as a study group in the homes of the members, and to this group they invite their unchurched friends. They have studied Samuel Shoemaker's *How to Become a Christian* and are now studying the Bible. Two people from outside the church have attended the group for over three months and two others have committed themselves to attend. These are all people that I as a clergyman was unable to reach.

Six church school teachers make up the group focusing on ministry through Christian education. For several weeks they discussed methods of improving their teaching technique, but experienced a growing feeling that they were not doing what they should be doing. One evening a member of the group said she had noticed that, on the whole, children who came from families in the Experiment had different attitudes from children who were not connected with it. The former were more conscious of the importance of Christianity and eager to learn about it. Out of the discussions evolved the mission of the action group. They began to develop a program to involve the par-

ents in the educational program of the church school. They made calls in the homes of all the pupils, taking materials for parents to use at home. Their ultimate goal is to involve the parents of church school children in some form of adult education, because they realize that children will be interested in learning about Christianity only if their parents are interested. There are exceptions, but they are few.

Ministry through work is difficult

In many ways the most difficult area of ministry is faced by those who are concentrating on ministry through daily work. They cannot engage in any sort of group ministry, because they do not work together. Moreover, their problems are varied, as shown by a list of their occupations: a surveyor, a carpenter (both of whom work alone), a man who assembles herds of cattle for buyers and therefore travels a lot, the county probation officer, a science teacher, and two men who work in industry. This group has made no startling breakthroughs so far as methods of ministry are concerned. What it does provide is a place for each man to discuss with other concerned men the problems he faces in living as a Christian on his job—from ways the science teacher faces the problem of teaching evolution, to ways the man in the assembly line can minister to Catholic co-workers. The function of the group is best summarized by the probation officer who says that he makes his most difficult calls on Wednesdays because at the end of a trying day he needs someone to listen to him and support him—he finds this support in the Wednesday evening meetings.

I joined the group concentrating on ministry to the congregation, for

(Continued on page 44)

The heart of the Experiment is the weekly meeting. This begins with a dinner and a worship service shared in by all the family.

Luoma Photos





An evaluation session at the close of a vacation church school is the best time to start planning for the next year, and to decide what training the teachers will need.

Hays from Monkmeyer

Year-round training for vacation church school

by Aileen SANBORN

Associate, Department of Leadership Education, Board of Education, The Methodist Church, Nashville, Tennessee

WHEN DO LEADERS receive training for vacation church school? How are they trained? When should a church begin to plan for vacation church school?

One church began planning at the close of the preceding vacation church school. The committee on education had recruited a director and an assistant for two years, the assistant to become director at the end of that period. During the school these two observed the work of all the leaders and afterwards asked them to evaluate their experiences. Then the director gave a full report to the committee on education. Thus the committee began to plan for the next year's vacation church school, using the evaluation of the past group of teachers as the basis for planning.

In large churches sometimes the committee on education appoints a special subcommittee to be responsible for planning the vacation church school; in small churches the committee on education may assume the entire responsibility. Regardless of size, however, a church must recognize the vacation church school as part of its ongoing program of Christian education, and the planning committee as a year-round committee.

The planning committee, working closely with the director, should begin recruiting leaders at the close of the previous school. A number of the

past leaders may be invited to serve again if they did acceptable work. Other leaders should be invited as soon as the committee clears the names with the Christian education board. As leaders are recruited, they should be assured of training opportunities well in advance of the school. In fact, a person ought not to be enlisted as a leader unless he agrees to take training.

Observation in the church school

Opportunities for training should not be limited to vacation church school institutes held in the spring, however valuable they may be. Training vacation church school teachers is a year-round job and can be done in a variety of ways. For instance, leaders may be trained during the year through observation of the regular Sunday sessions of the church school. The planning committee and/or the director should set up plans for observation periods.

Prior to the session, the new workers need to consult with the regular teacher about the subject of the unit of study, the purposes of the session, and the over-all plan for the morning. The observers should plan to arrive well ahead of the boys and girls and then remain quiet during the session, noting objectively what takes place in the group.

As soon after the session as possible, the teacher and the observers should spend a good block of time in evaluation, seeking to identify what happened to the children and to understand the reasons for it. The observers will undoubtedly have questions to bring up, and the teacher can probably point out things that the observers may not have noticed. This process calls for well-trained teachers who know how to evaluate with observers and who have a good understanding of the goals and methods of working with children.

When the vacation church school leader observes in the church school, he becomes aware of the materials, procedures, and content of the curriculum. He becomes acquainted with the boys and girls whom he will be teaching and observes the equipment and the use of space in the room. All this helps him to see how vacation church school experiences may be related to church school experiences and to become enthusiastic about his plans for the vacation church school.

There are also opportunities for training of this kind beyond the local church. In Pennsylvania a denomination has trained leaders effectively through Approved Observation Centers. These centers are churches that have adequate space and equipment and skilled teachers who are willing



Regular departmental teachers' meetings offer a fine opportunity for training. Sometimes the teachers engage in role-playing to understand better their pupils' behavior.

Clark and Clark

to have observers for one or more Sundays, to orient them, and to evaluate the program with them at the close of the session. A visit to such a center is an excellent way for vacation church school leaders to see the best principles and practices of Christian education at work. They need to clear a date with the center well in advance of the visit.

Group teaching

Another kind of training that can be done through the church school is "team teaching" or group teaching. Several vacation church school teachers may work with a skilled leader as he teaches a unit on Sunday morning.

The experience should be preceded by the reading of the pamphlet "Group Teaching—What? Why? How?"¹ which gives some excellent suggestions for a group of adults teaching together. Before beginning to teach, the members of the group should set aside time to work together as adults. They need to get to know one another and to discover individual strengths and weaknesses. They should discuss the subject of the unit and its meaning for their lives as well as the pupils' lives. They need to establish the purposes of the unit, a plan of procedure, and ways to help each other.

Group teaching offers rich opportunities for a vacation church leader to have first-hand teaching experiences under guidance and with other adults. He becomes aware of his strong and weak points and learns effective ways of working with an age group. (Some of the advantages of observing in the church school are found in group teaching also.)

A year-round opportunity closely related to group teaching is apprentice teaching. For example, there are many Christian public school teachers who cannot teach regularly in the church school but who would welcome an opportunity to serve for short periods. One of them might teach a unit of study covering four to eight weeks. Prospective vacation church school leaders would teach under his leadership and thus be doing "apprentice teaching." They would work out a teaching plan, take leadership with the boys and girls, and evaluate at the close of the sessions—all under the guidance of the master teacher.

Sometimes it is possible in the vacation church school to use these master teachers one year and then have

¹By the Christian Education Field Staff, Synod of California, The United Presbyterian Church in the U.S.A., Southern Area, 1501 Wilshire Blvd., Los Angeles 17, California. Single copy, 15¢.

the apprentice teachers lead the next year.

Leadership and laboratory schools

The director will want to recommend to new workers that they attend a leadership school offered by a council of churches or a denomination. He should help each person choose the course or courses that will be most helpful in his work. It may be a course on the Bible, on understanding a certain age group, on methods, or on a particular area of the faith. In every instance the worker will be preparing to do a better job in the vacation church school.

An effective way of training any worker in the church is the laboratory method. In *Laboratory School Manual for the Training of Children's Workers*² Margie McCarty says: "The laboratory experience . . . provides an opportunity for the student teachers to learn teaching skills through practice in using them . . . the counseling teacher, student teachers, children, and parents work together in the achievement of Christian growth for each person.

"The learning experience must be satisfying to the boys and girls if the student teachers are to make satisfactory progress in learning how to teach. The counseling teacher, who is a person with considerable experience and ability in working with the age group and with parents and leaders of that age group, guides student teachers in planning, carrying out, and evaluating learning experiences with the age group. In light of the group experience, the counseling teacher leads a student teacher to analyze her own needs and to discover resources for meeting them.

"The laboratory method may be used informally in various kinds of in-service training projects. The laboratory school uses the laboratory methods with two or more age groups from the nursery through the junior departments. It involves a minimum of five and one-half days, including twelve hours with student teachers and five sessions (7½ hours) with boys and girls."

Vacation church school teachers find invaluable the help they receive in a laboratory school. There each participates in many capacities as a helping teacher and comes to see his role as an adult with children or youth and with other adults. He often experiences change and growth

²Available, \$1.25, from Office of P. and D., National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

in his life and observes it in the lives of the children.

Spring institutes and workshops

Two indispensable phases of the training program for vacation church school leaders are the spring institutes and workshops. Every leader, experienced or inexperienced, should make an effort to attend these meetings, for they offer opportunities to deal directly with materials and resources for the vacation church school. Specially trained leaders conduct the sessions.

In an institute ways of teaching are demonstrated and a number of interesting activities are exhibited. Printed resource materials are available for the teachers to examine, purchase, or order. The resources of the community for enriching the study are shared.

A one-day community workshop on the vacation church school offers leaders a rich opportunity to spend a block of time in one area of work. There may be several groups, each centered on a different phase of the unit of study. The groups discuss the subject matter, experiment in working out problems, and share resources in the area of study. Then each group reports to the entire workshop, so a leader hears and/or sees the results of the work of all the groups. For instance, dramatizations may be planned, role-playing shared, maps and posters produced—all to make the unit of study vital to the boys and girls.

Reading

Perhaps the most readily available means of training is reading. The vacation church school worker should have a well-rounded list of books and articles for his personal reading throughout the year. It should include some material that will deepen his faith and understanding and some that will give him background for the vacation church school theme. He also needs to read about the characteristics of the age group with which he will be working, and the methods and procedures recommended for this age group.

Helpful books are available through church libraries, pastors' libraries, and public libraries. Here are a few outstanding books: *Human Relations in Teaching* by Lane and Beauchamp, *The Rebirth of Ministry* by Smart, *Children and the Bible* by Smither, and *Understanding Group Behavior of Boys and Girls* by Cunningham and associates.

The spring training institutes are



There are some "approved observation centers" where skilled teachers let observers watch them teach one or more sessions and evaluate the program with them afterward.

Clark and Clark

essential in preparing vacation church school leaders, but they are not enough. A church should take advantage of opportunities throughout

the year to give vacation church school leaders training and to help them plan for their important summer assignment.



In a spring institute the teachers deal directly with the curriculum they are to teach. Other resource materials are available for examination, purchase, or order.

Dorothy L. Carl

Teachers will study the Bible

by Kenneth L. ENGELMAN

Associate Pastor, First Methodist Church,
Appleton, Wisconsin

I HAVE ALWAYS FELT the Bible should be meaningful to me, but when I tried to read it, it just didn't make sense." "For the first time in my life the Bible has meaning for me." "Why don't you preach this type of interpretation from the pulpit?" These were some of the comments made by church school teachers during an intensive ten-week course on the Bible which I recently conducted.

Christian educators have long emphasized the training of church school teachers, yet much training deals only with methods. Perhaps this is understandable since a teacher usually wants to know *how* to teach his class. However, we need to recognize that inner personal resources born of an understanding of the faith are the ground of effective Christian teaching.

Although our church holds demonstration classes each year for teachers of the various age levels, I felt we were lacking in one area of teacher training—Bible study. I asked a divisional superintendent if she thought her teachers felt the need for a Bible study course. Her enthusiasm took me by surprise. Within a week she reported that ten teachers were interested and that a time and place to begin the course had been selected.

I felt we should do more than study *about* the Bible. We should *read* the Scriptures. I was also aware of the need for additional help in understanding the Bible. I selected as a text *The Unfolding Drama of the Bible*, by Bernhard W. Anderson (Reflection Book, Association Press, 50¢). This book served our need very well.

At the beginning of the first session I pointed out some tools that are available for study of the Bible: dictionary, commentaries, atlas, and the various translations of the Bible. Then we went through the major sections of our textbook to give the

teachers some idea of its content and structure. I suggested that our class procedure be informal and that questions be raised at any time on any subject related to our study. This suggestion was readily accepted, and before the end of the first session there were enough questions to keep the course going longer than we had planned.

The teachers helped make the assignments by deciding how much they wanted to read for each class. We began most periods with questions and then turned to the Bible and textbook. Once we spent the entire period discussing questions which were highly important to the teachers. The general pattern, however, was to read the assigned portion of the Bible and discuss it with the help of the text. At times I elaborated briefly on the historical background of the assignment to give the teachers a better perspective. Many in the class had never had a section of Scripture explained in this way. The method was especially helpful as we considered the creation story, II Isaiah and the Exile, Ezra, and Nehemiah.

When we came to the section in the text dealing with "The People of the Law," I read aloud the book of Ruth, for two reasons: to help them understand the central message of Ruth as it relates to the history of the Jewish people, and to give them an idea of how the Bible might be read with feeling and imagination. To hear a devoted woman insist that "your people shall be my people and your

God my God" in a time of religious and social legalism is to see the book of Ruth as more than an ancient love story and as having an important message for contemporary society. The Bible story came alive. It became the Word of God and spoke to us.

The members of the class worked hard. Some borrowed various books which I brought to class each time. Others brought newspaper articles or magazine clippings that pertained to our study and we discussed them. This led us into exploring almost every phase of Christian faith and ethics. We considered how the biblical material we were studying could be used in church school classes. We discussed what should and should not be presented at the various age levels. We spent some time with the Dead Sea Scrolls and the Gospel of St. Thomas to help the teachers understand that new discoveries may be made at any time and have to be taken into account. During our final session we used the filmstrip "The Bible Through the Centuries," which helped us to see the over-all development of our Bible.

At no point did the members of the group lose interest in the course. In fact, even serving refreshments did not interfere with the discussions. After the dessert was consumed and the coffee was cold, we were still discussing our subject. (To my knowledge, only one cookie recipe was exchanged.)

The class members felt this type of study should be held at least once a year. Perhaps the time of meeting should be changed to include as many teachers as possible. We had met on Wednesday afternoons from 1:30 until 3:00 o'clock so that mothers could be home before children returned from school. Several men teachers expressed a real interest in the class, but the meeting time prevented their attending.

I am convinced that some teachers are vitally interested in Bible study and should have the opportunity to take part in classes themselves. The quality of the teaching in our church school depends upon the interest and knowledge of the teachers. To the extent that they study the Bible and appropriate its meaning for themselves, their teaching will be interesting and relevant.

"The Church Is One"

New ground will be broken in this November special issue on the ecumenical life of the Church and Christian education. Order your extra copies of this special issue at once, so that we can be sure to print a sufficient quantity. See page 2 for picture of the cover. See page 36 for prices.



When a new pupil enters church school

by Phyllis N. MARAMARCO

Director of Children's Work,
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W. Henry Boller

ONE SUNDAY MORNING a director of Christian education greeted a new family that had come to her office to enroll in the church school. There were three boys, aged nine, twelve, and fourteen; the father, Captain Saunders, who was retiring in his forties from his post in the Navy; and the mother, who had been active in the Sunday school on the last naval station where they had lived. The director soon heard about the new baby sister and the grandmother at home. One glance told her that the family was stable and closely knit.

It soon became apparent, however, that the family had been attending congregations with conservative theological and educational points of view, very different from those of the liberal church to which they had applied. She made an appointment to visit them in their home, to tell them more about the church, and then took them to their classes and introduced them to the teachers.

When she drove to the Saunders home one afternoon that week, the director took with her an outline of the curriculum used in the church school and a statement of the philosophy of Christian education prepared by the board of education. She was received cordially and introduced to the baby and the grandmother. The boys were interested in what she told them of the subject matter and general objectives of the courses being studied in their classes. Since they had not had work in these areas before, they agreed to read the pupil's books for the last year or two in order to "catch up" with the others in the classes. She told them about the church library and how to take out the books. She also told them about the other activities for junior highs—the Sunday evening fellowship groups and the church camp and conference program. During this informal conversation she learned the kinds of activities they most enjoyed and their

special skills, in order to relay this information later to the leaders of the youth groups.

After the boys had left for other activities the director talked seriously with the parents about the theological position of the church, and gave them the statement of philosophy underlying the Christian education program. They realized that the program would be different from what they were used to, but they were willing to take part, and agreed to read some books that would give them the point of view held by the church. They also agreed to help the boys catch up on subject matter.

Because of the cheerful spirit and flexible attitude of the parents, it was not long before the members of the family found their places happily in the church and the church school.

New pupils need to be accepted

Every Sunday school superintendent or director of Christian education is faced continually with saying farewell to old members and greeting newcomers. The mobility of families today is astonishing. Children are moved from school to school and community to community with great rapidity. Not all can adjust as readily as the Saunders family. Often the

children develop feelings of insecurity. It is difficult for adults to appreciate their feelings as they enter still another church, with its unfamiliar setting, new faces, and perhaps entirely new patterns of study and worship.

What is the most immediate need of each newcomer? While this differs, every person wants to be accepted in a friendly and not too conspicuous manner. Some teachers of primary and older groups ask one of the pupils to be a special companion for a newcomer, showing him where to hang his wraps, explaining the work of the committee to which he is assigned, describing the books used, and going with him to the worship service. Of course if the newcomer has already become acquainted with one or more of the members of the class, the period of orientation is much easier. but in a church to which members come from various parts of the city, the need for this kind of personal reception is acute.

If a newcomer soon learns to do the right thing at the right time, to behave properly, and to fill in the spaces in the workbook, the teacher may consider this a "good adjustment." But is this the important thing? To expect a child to fit into a pattern may result in stifling his own gifts and possibly some of his deepest wishes and religious questions. It is much more desirable to provide a setting that will nurture his sense of aloneness, regard, and acceptance.

When a new child feels this atmosphere of friendly regard, he does not find it necessary to indulge in aggressive actions in order to secure a place in the group. It is often true that the loud, boisterous newcomer who makes the teacher feel threatened is basically the insecure child who feels uncomfortably conspicuous and unwanted and therefore tries to get the attention he craves.

Also, in a friendly atmosphere a new pupil will not tend to withdraw because he is not acquainted with the patterns of work. Perhaps he has skills in painting, in using the Bible, or in playing the violin that he can share with the other boys and girls. Perhaps he has pieces of relevant information to offer. In these cases the new pupil may blossom into a respected contributor to the class group. Many a child has flourished under this kind of recognition, soon forgetting the unfamiliar setting and rapidly finding his own niche among his peers.

New pupils need to "catch up"

↓ We need to remember that some new pupils have had no previous church school associations. Some-

times these pupils are the most eager and intellectually curious. We must keep this interest glowing, taking every precaution to avoid embarrassment or unfavorable comparison. In the case of such children and their parents there is particular need to help them learn some of the background knowledge on which the program is based.

In addition to calls on the family by one of the professional church staff, there may be need for the children to have midweek meetings with the departmental director or a teacher. If there are several pupils who could meet together for these "catch-up" sessions, so much the better. If not, perhaps the parents can give the children some of the basic information.

The material to be taught depends on the age and experience of the newcomer. Some may need to be introduced to the Bible, to Christian ideas of God, and to a simple outline of the life of Jesus. Perhaps all need to learn how to find references in the Bible, to use the hymnbook, and to sing the frequently used songs and responses. If the class has been working for some time on a unit, the newcomer may need a review of the material already covered. One of the best ways to introduce the Bible and Bible stories that the newcomer is expected to know is to give or lend the family a copy of *Bible Readings for Boys and Girls*.¹ This is not a retelling of the Bible story, but selections from the actual text in the Revised Standard Version. It is helpful if the whole family reads it together, as it gives the highlights of the Bible in a way easily understood by all. The director of Christian education or the teacher should give specific helps for reading the text, mentioning certain passages that will have particular meaning in relation to class work.

The midweek sessions, either at the church or in a home, should be informal and friendly. Inviting another member of the class to help the leader interpret the work may be a good idea. Most important is to give the new pupils the impression that they have a chance to become involved in a program in which they may grow in Christian understanding and acceptance, and that they have warm, friendly associations.

Basic needs remain the same

We probably do not consider seriously enough the variety of ways in which newcomers approach the ex-

perience of attending church school. Some nursery children already feel at home in the church before they enter a nursery group, because they are acquainted with other children and with one or more of the adults, and have visited the room in advance. Others require much personal reassurance and overt loving on the part of the teacher.

Children who have come from formal, structured kindergartens may find an informal program strange and may need plenty of time to explore the use of toys and art materials before they are ready for group experiences.

Some new first-graders may want to sit and watch class activities for a number of sessions before they are ready to be counted as one of the group. They should be allowed this privilege.

Certain high school young people may feel unsure of themselves in the group before they learn the teen-age patterns of the community. A happy experience at a square dance to which they have been invited by hearty high-schoolers will soon break down their anxieties.

Every person, no matter what his age, has basic needs for love, acceptance, recognition, and new experience, and these needs must be satisfied before he can grow in the Christian community. The expression of genuine Christian love provides the most basic solution of these needs.

Knowing the parents is important

One of the best ways to help a new pupil be happy in the church school is to gain the support of the parents. Parents who attend adult church school classes, become involved in church activities, and find joy and purpose in their church associations can help their child enjoy his own class. The parents must know the plans and purposes of the church school and be in sympathy with them. The Saunders family was visited by the director of Christian education, who took ample time to interpret the church school program. The parents reacted favorably to the point of view explained to them. If they had not done so, and had been unwilling to explore the church's approach to education through discussion and reading, it would not have been wise to urge them to send their children to the church school. A conflict between the points of view of the church and the parents would have made the boys unhappy and confused. In such a case it would have been better to introduce the family to another

(Continued on page 44)

¹Thomas Nelson and Sons, \$3.00.

I NEVER WENT to Sunday school when I was a child, but I want my children to go. I want them to know the Bible."

Many church school registrars have heard parents offer this explanation for enrolling their children in church school. The parents may have had little experience in the Christian Church, or they may have rebelled against too much of the wrong kind. However, they have a nostalgic, wistful, or vaguely hopeful desire for their children to come in contact with the church and, above all, with the Bible. They seem to feel there is something reassuring, even protective, about knowing the Bible.

Yet too few parents or adult church members could describe *why* the Bible is important or exactly what it means to know the Bible. Great expectations seem to cluster around the portentous words, "I want my child to know the Bible." Parents want something done to guarantee that this happen. There the matter rests.

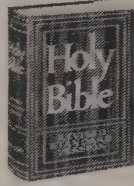
This vaguely defined desire frequently rests on a subconscious assumption that there is something semi-magical about the Bible and its words. Knowing them will have a salutary effect on one's religious life. Hearing Bible stories will somehow produce a person who behaves properly and is religious.

In this perspective, ability to repeat Bible verses by rote or from memory is more or less considered the same as Christian growth. One kindergarten teacher was thrilled because her five-year-olds could repeat the Beatitudes verbatim. The children had proudly learned them to recite to a parents' assembly. A feeling that these youngsters "knew the Bible" pervaded the room, and everyone rejoiced—except two or three persons who saw no connection between rote recitation and comprehension of the deep meaning for the Christian life that Jesus' words radically convey.

Juniors may get a thrill out of hearing biblical miracle stories told by means of heightening the miraculous. After all, the story of Jesus walking on the water, when abstracted from its context and told without regard for its religious significance, is as dramatic as mysteries of the space age. But how does this kind of knowledge help live-wire boys and girls know Jesus as the One to whom they want to commit their lives?

Is this kind of verbal acquaintance the sum total of what we want children, young people, or adults to know of the Bible? Do the Bible's words

Wanted: experiences with the Bible



by Frances EASTMAN

Editor of *Children's Religion*, Division of Christian Education, Congregational Christian Churches, Boston, Massachusetts

have a special character, an ingrained effect, just because they are in the Bible, and therefore "do something religious" to people who know them? Is being able to repeat alleged biblical principles or details of stories the most important experience of the Bible that people should have? Is knowing words without understanding what they mean, or learning them because they may someday mean something, the richest experience with the Bible?

With the current resurgence of interest in the church, its life, and its mission, we need to consider carefully just what are desirable and truly effective experiences of the Bible. Pat answers will be less helpful than thoughtful exploration of the following questions that may serve as guides: (1) What is the Bible? (2) What does it mean to know the Bible? (3) How do we secure such knowledge?

What is the Bible?

The Bible contains stories, but it is more than a book of stories. The Bible contains some of the world's greatest literature, but it is more than an anthology of great literature. The Bible is based on actual historical events and includes reliable historical material, but it is more than an historical record.

The Bible is the record of what God has done in the history of mankind to save us from the consequences of our self-centered rebellion against his plan and purpose for us, and of how man has responded to God's acts. God is the central figure in the Bible, which tells of his searching, forgiving, redeeming love for the people of God. What God has done to save us and restore us to right re-

lation with him has been seen, interpreted, and written down by eyes of faith. That is, the people who wrote the Bible were those who believed that God called one people in ancient times to serve him. They were not so-called objective historians who had no faith in God and looked on from outside the community of believers. What happened in history is seen from a religious point of view with God as the central actor, the One who directs men's lives and to whom men respond in various ways.

The Bible is also the source of the history of the beginning of the Christian Church, through which God continues to act and speak to men today. In the pages of the Bible we find the record of God's supreme revelation in Jesus Christ and the beginning, among his followers, of the community of believers whom God now, as then, calls to his service. We believe with those of biblical times that this mighty God continues to act. We believe that he continues to speak to men in the same ways he spoke to them centuries ago: through our personal lives, through the lives of individuals, through what happens in the community of faith and on the national and international scene.

When we regard the Bible as the story of our faith, we see a unity in the many kinds of material it contains. All the materials spring from or relate to that story. Exodus tells of the beginning of the people of God. Psalms contains their songs of praise and penitence. Judges tells what happened during one epoch of the people's history. The Gospels relate the good news of God's revelation in a life fully committed to him and his purposes. The Revelation of John is a code letter encouraging persecuted believers to stand firm in the faith.



For young children the central message of the Bible is spoken more clearly by persons than by words. To be forgiven and loved gives meaning to "God is love."

Ray Shaw

The Bible as a whole makes great sense, and its individual parts take on rich meaning in the light of its total nature as the story of God acting in men's lives.

Understood and studied from this point of view, as a book of deep meaning behind the words that comprise it, the Bible becomes a living book. When we read it, the words become not an end in themselves but the channel through which we meet God today and hear him speak to us. To people who read with eyes of faith, there is contemporary significance in those long-ago events. The Bible helps us understand what God is doing and saying *now*.

This message of good news and redemption will not be communicated simply by storing up sets of words from the Bible. We must select biblical materials that best convey the message to an age group. We must choose suitable methods of introducing various age groups to the message and to specific biblical materials. Great variety is needed in both materials and methods.

What does it mean to know the Bible?

We have already suggested that knowing the Bible means more than acquaintance with words for words' sake. The word "know" as used in the Bible refers to more than intellectual or mental knowledge, the meaning we tend to give it. Biblically, the word "know" means to make something a part of our inmost selves, part of the way we live and respond to life. To know the parable of the Prodigal Son includes being acquainted with the words in which it

is told *and* experiencing God's love and forgiveness in our own lives. Only when both words and an experience of their meaning are included in "knowing the Bible" does the Bible have real significance for life. Only then does it become an exciting, living book, different from all others, constantly unfolding rich meaning.

Knowing the Bible also means understanding that it is the sacred Scripture of the community of faith, accepting it as our Christian heritage. This book records our family tree and history, so to speak. It is the product of an historic community, of which we today are the spiritual lineal descendants. Because we are, the Bible holds special significance for us. We turn to it as the unique source for discovering the meaning of life. It is far more than one among many sources of sound principles for the good life.

The Bible is one of the most important channels through which we come into relation with God. What Amos said is as pertinent for us in America as it was for Israelites in Samaria. What Jeremiah says about the covenant written on the heart ought to have more meaning for us who bear the name Christian than it did for Judeans in Jerusalem's last days. The Bible is unique in that it comes out of a particular time in history, yet it speaks to people in any age who read it as *their* story because they are people of faith.

How do we secure such knowledge?

Contact with persons who know the Bible and the God it brings to us is an important means of coming to know the Bible in the manner de-

scribed above. The Bible is an adult book, written by and for adults. Therefore for young children the central message of the Bible is spoken more clearly by persons than by words.

Leaders must demonstrate their personal experience of the Bible's message in their relations with their pupils. For example, Jamie has spent most of the morning in the kindergarten tearing down Sara's block house, stomping through Don's store, and teasing Jeannie. He is a nuisance and a bother and obviously unhappy. Mrs. Johnson casually takes Jamie by the hand and they go for a walk—but not to the superintendent's office, and not so he can be told what a wretched child he is. Rather, Jamie senses love and understanding in the friendly pressure of Mrs. Johnson's hand; he welcomes a chance to let out his feelings about the family quarrel that had continued loudly all the way to church. He can finally return to take part in the class constructively because he knows Mrs. Johnson understands and forgives him and will help him.

Mrs. Johnson has demonstrated the Bible's message, and Jamie will have a basis in experience for believing that God forgives those who are sorry. The verse "God is love," read from the Bible during worship time, will have real meaning for Jamie. Through such demonstration along with the teacher's periodic use of familiar passages found in the Bible, young children will begin to identify the Bible with life, with God, and with a kind of relation to others that is satisfying and important.

Older children will build on foundations laid in younger years. A growing knowledge of specific portions, their meanings known through experiences and discussed in class, can serve as the gateway to knowing the Bible as a heritage book. Juniors can make good use of the book itself. They derive great joy from informal dramatization of parables and stories. One group of sixth-graders who were studying the life of Jesus worked out a series of tableaux depicting events in Holy Week and shared it with the whole church on Palm Sunday evening. Intensive study of the stories themselves, research into costumes of the times, viewing filmstrips of life in New Testament Palestine—all were part of this project through which the juniors came to know the Bible. A teacher who guided, but did not dominate, shared with the boys and girls his own understanding of the meaning of Jesus' final days.

In Bible study with older children and young people we must be careful not to abstract the Bible's message from its setting in the lives of men.

We tend frequently, for example, to absolutize Jesus' teachings so that they become universal ideals that no one can live up to, instead of signposts that direct us to God's love as the source of help in becoming the kind of persons Jesus describes. "Turning the other cheek" may seem ridiculous or a sign of weakness if taken with a literal universality; but received as a radical description of an inner quality of forgiving love for even our enemies, it is more demanding and also more clearly understandable, even though we may not like what we understand.

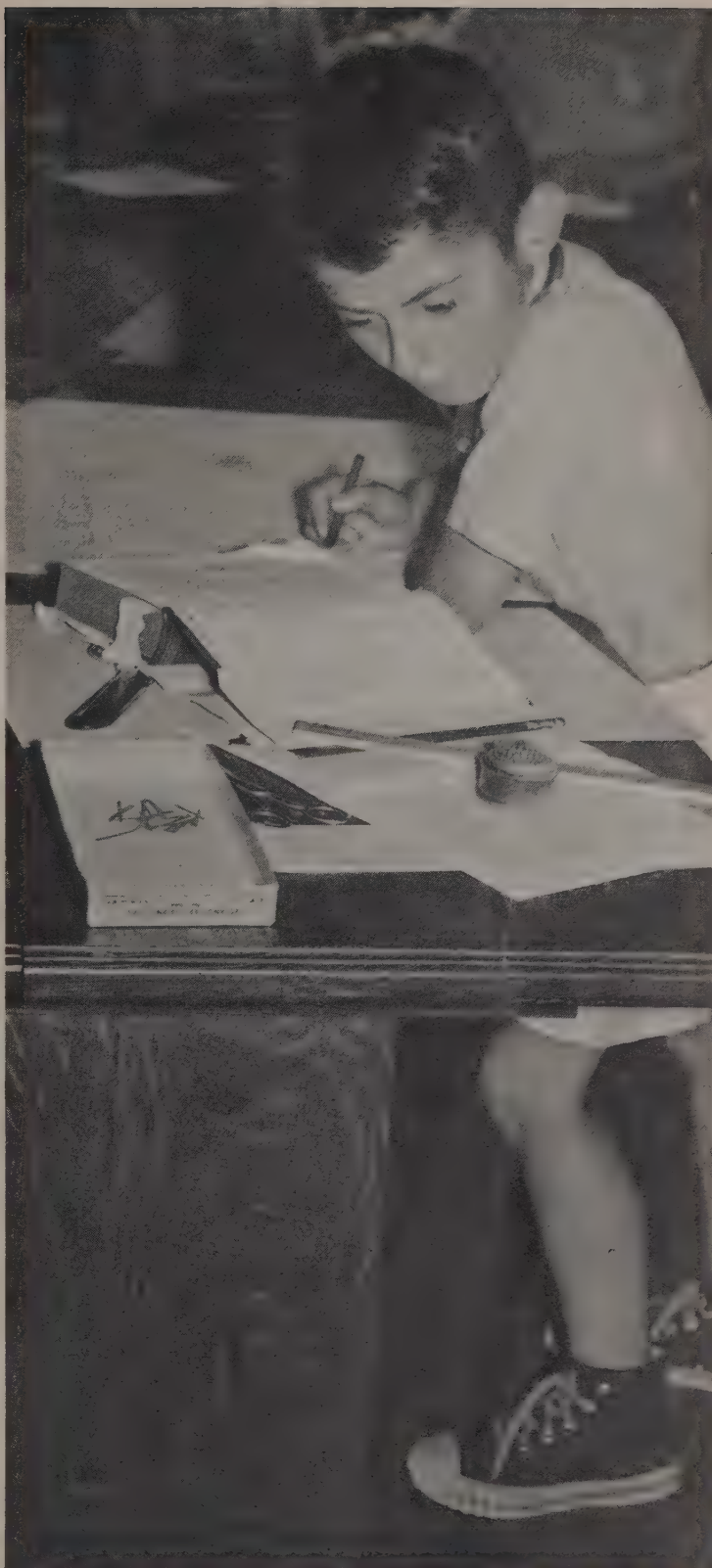
At all times, for all ages, biblical people should be people with whom we can identify—fellow travelers along the path of living in obedience to God's will. David, for example, should not be whitewashed or overidealized into a pretty shepherd boy. Rather, he must be what the Bible pictures him: a struggling human being who took God seriously and knew when God had found him out.

It is important that older children, young people, and adults be encouraged to make direct use of the Bible as much as possible. Aids for interpretation will always be needed, but skill in the use of the Bible itself is necessary if it is to be read as a living book.

Frequently parents ask about Bible story books displayed in bookstores. For younger children, a Bible story may need to be retold; for older children, a good retelling may be interesting as a prelude to personal acquaintance with the Bible. But great care should be exercised in choosing a Bible story book. In many cases story books are poor literature, contain literal and unimaginative rephrasing of the biblical words, and are lacking in insights into the Bible's message and meaning. Art work may be garish and overly elaborate; it may distort and debase biblical meanings.

One fourth-grade class had found joy in the actual use of the Bible. The story of Joseph, read and thought about under the guidance of a perceptive teacher-couple, was arousing real interest. The boys and girls were taking pride in using their reading skill and finding it exciting to think about how God could use even a smart aleck like Joseph. Then a well-meaning parent brought news of a "bargain" in Bible story books at a local store: a five-dollar book for two fifty. No one had ever heard of the book before, but it was big, with bright colors and large type. The parent did not seem to know the stock had been on hand for two years, that the stories were literal paraphrases in-

(Continued on page 42)



Juniors can make good use of the Bible itself, and enjoy doing research leading to dramatizing Bible stories. Other aids are important, but skill in using the Bible itself is needed if it is to be read as a living book.

Clark and Clark

FOR SOME UNKNOWN REASON church school teachers have come to rely almost exclusively on the piano and a pianist for music in their classes. This reliance sometimes robs their classes of satisfying musical experiences which are available through use of recorded music. Music is integral to Christian education and should not be allowed to become something extraneous that is introduced when an itinerant pianist walks into the room.

Ideally each self-contained classroom has a teacher who is prepared to play a well-tuned piano at whatever time and for whatever purpose desired. But the ideal exists in too few situations, and many teachers must seek other ways of providing music for their groups. In a number of cases teachers have found that a record player is a helpful device in overcoming handicaps associated with the piano, and also for supplementing music that even the best departmental pianist can provide.

From the standpoint of economy alone, a record player is far less expensive to purchase and to maintain than a piano. It also is a space-saver in overcrowded classrooms. A further advantage is its easy portability for use in a variety of room arrangements. At times it can be operated by children themselves (especially primaries and juniors). Its uses are legion. Let's take a look at some of the ways enterprising teachers in various age groups can use the record player to advantage.

Use music with movement

In the nursery class children enjoy listening to short stories and to songs in story context. A good example of suitable material for this age is the album *Growing Days* recently released by The Graded Press. Many of its songs are integrally related to nursery curriculum materials and are sung in straightforward manner by Dorothy Olson, who also tells the stories. Accompaniments are made colorful with the use of a variety of instruments. Repetition of the songs provides opportunity for youngsters to learn them and to sing along as they are able.

Activity music is important for the nursery child, and there are many albums available that provide such music. Besides carrying out the various activities suggested in the material itself, boys and girls should be given opportunity to express themselves freely through creative rhythmic movements of their own origin without direction from the leader.

Playing brief selections from classical music literature can provide aesthetic motivation for such activity. Quiet-time listening can be enhanced with the use of good recorded music.

Use records with singing

The kindergarten class offers more extended opportunities for use of a record player. Occasionally youngsters of this age can learn to use the record player themselves. An alert teacher will capitalize on a child's eagerness by helping him learn how to handle records properly (for example, without touching fingers to the grooves) and how to care for the equipment.

Just as in the nursery class, kindergarten children enjoy learning songs by singing along to well-recorded material that has relevance to the total learning experience. In addition to using such records as those produced

by Westminster Press (Geneva Record series) and The Graded Press (*Sing, O Sing*) with children of this age, the church school teacher should also become acquainted with the excellent albums produced for public school and weekday kindergarten use by companies such as Summy-Birchard (Bomar Records). The Bomar series includes holiday songs, animal and action songs, and singing games to supplement the regular diet of "religious" music. Most such albums contain "leaders' guides to help in using them effectively. For help in playing, singing, listening, establishing moods of worship, and teaching, a record player is useful in the kindergarten class.

Use great recorded music

At the primary age we can begin to introduce boys and girls to their heritage of great music of the church.

A portable record player is much less expensive than a piano and can be used in a classroom or a department room. Records teach children fine religious music.



Do you have a piano but no one to play it?

Is your piano out of tune?

Do you have only a part-time pianist?

If these or similar problems beset you, maybe

you'll find a solution in this article.

Use a record player!

by V. Earle COPES

Music Editor, Editorial Division, Board of Education,
The Methodist Church, Nashville, Tennessee

In addition to the records mentioned above, a primary teacher can begin to play for the children recordings of great hymns, portions of which they can learn to sing and to appreciate. The great doxologies of the church, shorter anthems, and even significant organ music can be introduced to the primary child by means of the record player.

One basic principle should always be observed. All music, whether for listening or for participation, should be selected because of its appropriateness to the occasion and used as an integral part of the curriculum. Music used in an unrelated manner detracts from rather than helps achieve the goals of Christian education for children.

Geneva Records has a set of materials for primaries, as does The Graded Press (*Gladly Sing*). Also for this age there are albums avail-

able for public school use that can supplement and enrich church school music. Many public libraries have children's records that may be borrowed. Selections from albums such as those recorded by the Robert Shaw Chorale and the Mormon Tabernacle Choir introduce primary boys and girls to the great hymns of the church and inspire them to learn the ones within their comprehension. A beneficial by-product of letting primaries listen to such recordings is the establishment of high aesthetic standards of hymn-singing in these future churchmen.

Short organ pieces can be played during a listening time or quiet worship time. Among the many excellent recordings of organ music available are several by E. Power Biggs: *Joyeux Noels* for Christmas and *Voluntaries and Processionals*. The record album *Music for Worship* contains many hymns, anthems, and organ selections

appropriate for listening by primary children.

The use of a record player with juniors will enable the teacher to introduce the boys and girls to excerpts from some of the great oratorios and cantatas, such as Handel's *Messiah*, Haydn's *Creation*, and Mendelssohn's *Elijah*. More of the great hymns of the church can be introduced into the repertoire. Juniors may still enjoy the sing-along method of learning new hymns, but care should be taken that the children do not try to imitate the voice quality of adult singers on the records. It is better to use recordings of junior choirs. Three albums of such hymns have just been published by the Graded Press.

In order to use the foregoing suggestions a church school teacher must have easy access to a record player in his classroom, and suitable recordings must be available, either from the church school library or the public library. Many churches are now building libraries of good recordings.

A word of caution must be said about care of equipment. A teacher should be sure the record player has a good needle. Worn needles permanently damage good records. A diamond needle should be used if possible, and it should be checked periodically by a reliable dealer. Records must be stored vertically and away

(Continued on page 42)

George A. Hammond

Kindergarten children enjoy learning songs by singing along to well-recorded material that has relevance to the total learning

experience. For help in playing, singing, listening, setting moods of worship, and teaching, a record player is useful.



"Your problems seem like luxuries"

A letter from Liberia challenges American churches to more generous sharing with their brethren overseas



Mrs. John Gay in Liberia

Editorial note:

The following letter has been in and out of our files for nearly a year. We considered sharing it with *Journal* readers, then put it back, but we could not forget it. So we have decided to print it, as we should have done months ago. It is from one of our faithful *Journal* readers, a missionary of the Protestant Episcopal Church, who is teaching in a seminary in Liberia. Miss Gladys Quist, to whom the letter is addressed, was Mrs. Gay's teacher in a course in Christian education at Union Theological Seminary. She is now Associate Director of Children's Work, Division of Christian Education, National Council of Churches.

Cuttington College and Divinity School, Suacoco, c/o The Bishop's House, Monrovia, Liberia

October 10, 1960

Dear Miss Quist:

I have a set of Freshman English compositions to grade, six long-overdue lesson plans for the all-African Sunday School Curriculum to write, and dinner to cook for a visitor from Bamako in the Sudan, but somehow I felt I had to sit down and write. I have just finished reading the September *International Journal of Religious Education* and seeing your name here and there, and still regarding you as my prime mentor concerning Christian education in the Episcopal Church, I decided you were the person to whom I should get something off my chest. So here goes.

I'm going to try to describe a reaction to this issue, and to other recent ones, in particular the issue on Planning for Better Christian Education through Buildings and Equip-

ment. I think that the problem of developed and underdeveloped nations is probably the most staggering problem in our world today. It is impossible to know or even believe what underdeveloped means until one has lived in such a place for a while. When we return on furlough after two years here, I fear that I'll be almost tongue-tied when I talk to people.

I know, of course, that every problem discussed in the article "This Kind of World" [a report of the White House Conference on Children and Youth, September 1960] is a vital one, and yet, compared to what needs to be done here in Africa, each problem seems like a luxury. The comment about vitamin C deficiency,

for example, when children 300 yards from my house die of malnutrition (complicated with worms, malaria, dysentery, and whatever they have all the time). Most of the children around me are in such a state of health that the moment they get measles or some such common disease the combined enemies defeat them. Problems of the American family are discussed in the report, yet of the dozen Sunday school boys I know best, not one of them is living with his mother and father.

A group of our students have gotten interested in helping a leper village about an hour's walk from here—with virtually no care or medication. But I feel ashamed to post the article "A new understanding of leprosy"



Compared with thatched huts without seats, American churches seem very luxurious.

[September 1960] because it is so positive and hopeful and irrelevant to these lepers who are in fact covered with "loathsome sores" not of leprosy, but of yaws, tropical ulcers, and malnutrition which accompany it; and because the "new understanding" is meaningless without the medicine and the workers to put it into practice. "Modern physiotherapeutic and orthopedic-surgical methods"—of what good are they in a country where there are not enough hospitals and doctors put together to handle the barest emergency surgical needs of the tiny proportion of the population who even know about modern medical care?

And the issue on Buildings and Equipment [February 1960]—well it almost made me cry to see the abundance of luxury items in the average American church—and realize how little each average church will give for the work of the church throughout the world.

I'm not saying all this very thoughtfully or well, but trust you know what I mean. It is not that I doubt the importance and necessity of the work of the churches in America—and I'm well aware of the many unchurched or inadequately churched people in America. And of course it is the degree of Christian education and dedication of American churchmen which determines the extent to which they can cope with the challenges of the rest of the world. And it is not that I doubt the value of much of what is done here in the underdeveloped countries. Last Sunday I went with two college students to a Sunday school they run as a student project in a nearby village. As I watched them teach so effectively without pictures or any equipment—with methods I have learned to scorn as old-fashioned (rote learning of a memory verse, standing up and reciting what they had learned, etc.)—I almost despaired of my value here as a teacher of Christian education. These two were born teachers with a deep faith and ability to teach effectively within their own limited situation.

I don't doubt the importance of American church life, or of Liberian church life at present—but living with the contrast is unbelievable. For the first time I see the contrast through the eyes of the folk on this side—and it's right embarrassing. We feel it with special sharpness because our work is primarily not with illiterate villagers but keen, alert college students. They can't really imagine the affluent society, yet they know enough about it to know what they do not have. Even my unedu-

cated cook knows. He asked me yesterday, "If you say you pay 5¢ for an orange at home, why do you pay only 1¢ here, and try to get them 2 for 1¢?" How do I preach to him (as I did last month) on "Give us this day our daily bread" when we both know that I have daily bread and he does not? And to the college students even more it is unbelievable that Americans are not willing to support and staff Cuttington as well as they support their American colleges.

Those college students know how much they are missing and how much others could give. Yet they are bitterly anti-imperialist and fear any aid with strings attached. They are proudly independent and determined to help themselves. One wrote the other day in English class, "Whatever the need may be, Africans must remember that we have just re-won our 'human dignity' from disgraceful colonial domination. Therefore our immediate task is to rebuild our self-respect. Africans must learn first to work hard for their own destiny before they can beg from America or Europe. . . . A beggar has never been respected in the world. Hence begging should be limited. An African should prefer true friendship to charity."

Every time we turn around we face

the same psychological problems: "We are in need, it is obvious that you should help us"; "We are independent—don't come with your gifts trying to be neo-imperialists"; "We are in great need but won't lower our dignity by begging aid." Obviously the Christian mission is called and able to do something which no national or even UN aid can do—but the amount actually being done is fantastically limited. When I go home I'll know that in two years I've hardly begun to meet any of the thousands of needs I see daily. I think I'll be very restless and uncomfortable for three months in America.

Don't you know anyone who wants to come join us in the work here? And don't you know any Christians who'd like to help endow a chair or build a faculty house or dorm somewhere in the underdeveloped nations as well as help build a new American church, the Interchurch Center, or denominational headquarters in America?

*Faithfully in Christ,
Judy Gay*

Note: Copies of the JOURNAL's special issue on "Education for Mission" are available at prices listed on page one of the current issue.

IN THE MARCH 1961 issue of the *Journal* was an article entitled "For All Children and Youth." It had to do with the cooperation of churches and agencies such as Boy Scouts, Girl Scouts, Camp Fire Girls, YMCA, and YWCA. It explained that a new thrust toward cooperation is being made by churches and agencies in the interest of reaching all the boys, girls, and young people of the community. It asked that representatives of churches and agencies meet in local communities to discuss the needs of their areas and report to the national committee. The Committee suggests that at least the following questions be covered in the reports:

1. What problems of coordination do we face?
2. What are the unmet opportunities for serving children and youth in our community?
3. What steps are we taking to increase the cooperation of churches and agencies in meeting the needs of children and youth?
4. What kind of guidance would we like to receive in the new manual which the national committee is preparing? Do we think, for example, that the manual should include:
 - a. Interpretation of current thinking about the goals of Christian education?
 - b. Interpretation of the programs of the various agencies?
 - c. Specific suggestions concerning cooperation and coordination of effort?
 - d. Suggestions as to how to study the needs of the children and youth of our community?
 - e. Reports of successful efforts in coordination of program?

The Committee wishes to thank churches and community groups that have already sent in their reports, and urges that other reports be sent soon—by November if possible. They should be sent to Miss Mary Venable, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Young people want to know about eternal life

by P. Dale NEUFER

Associate Minister, College Avenue Methodist Church,
West Somerville, Massachusetts

Note: This is the second in a series of articles on "What the gospel has to say to young people." The first one, by William Kirkland, appeared in the January issue.

AS A PERSON reaches self-consciousness and begins the endless quest to know himself, he is bound to consider the question of Job, "If a man die, shall he live again?" The reference to death in the prayer of my childhood—"If I should die before I wake, I pray the Lord my soul to take"—caused me to crawl under the covers and hide from any dark omen that might come in the open window. I also remember the impression that the death of a robin made upon me. I am not sure that my parents were aware of the dread of death this experience caused me to have.

"If a man die, shall he live again?" This question is poignant in the mind of a young person. The "rebel" who strikes out against certain established social customs may be seeking to achieve a twofold purpose: to exalt his individuality and to defy the original Giver of life. This purpose may be the hidden reason that young people participate in the game of "chicken," in which two cars are headed down the road toward each other, with the driver who turns out being labeled "chicken" or coward. These young people, usually good drivers, know the risks involved, but they assume that somehow they are exempt from the horrible consequences of a collision. Actually they are defying the fact of death while at the same time rebelling against their Creator.

Not only the rebelling young person wrestles with the angel of life and death, however; the righteous Jacob who has seen the vision of the ladder to heaven also wants to know about immortality. As a counselor of

young people over the past several years, I have tested small and large church fellowship groups with a "Youth Check List" (Methodist Board of Education, Nashville, Tennessee) comprising over one hundred questions vital to Christian youth. On every occasion one of the first three questions to which young people wanted an answer was this one: Is there life after death? What answers should Christian adults suggest to young people today?

Immortality is not provable

Young people must first understand that immortality—like most great realities—belongs to the realm of inner conviction rather than to that of mathematical formulae. Eternal life may indeed be a certainty for man after he dies, but God does not overwhelm us with knowledge of it in advance. This may seem a negative point with which to begin, but young people who are frank with each other—sometimes brutally so—admire the honest admission of things as they are. Although in modern education they are taught to search incessantly for the truth, they are also trained to respect the unknown.

On the other hand, an adolescent has his share of insecurities in growing up and hence may anxiously affirm a faith in life after death without due regard to known facts. At such times he is likely to do himself more harm than good. Harm will come not only from oversimplifying the problem but also from not allowing for honest doubt. He may be tempted to say, for example, "The Bible proves there is life after death." The fact is, however, that the Old Testament indicates that existence after death, when not directly denied, is problematical. (See the *New Schaff-Herzog Encyclopedia of Religious*

Knowledge, V, p. 458.) In Jesus' day the Sadducees denied the existence of all eternal life, while the Pharisees and Essenes affirmed different concepts of immortality. Jesus and Paul generally sided with the Pharisees—and lived as if their conviction were true, proclaiming their faith in their lives.

It is a matter of faith

Young people certainly deserve to know that our faith in eternal life is not "provable." But that is not enough. It should also be pointed out that the concept of immortality is a matter of faith, that it is a doctrine we proclaim on the basis of our faith in a living God and in relation to our belief in a meaningful earthly life.

First of all, we believe that God is a God not of the dead but of the living. Tennessee Williams in *Suddenly Last Summer*¹ adroitly dramatizes how life lives on life, how only the fittest survive, and how if God is Creator of such a world, he is actually the Great Destroyer. The most graphic portrayal of this thought is the description of a flock of flesh-eating birds devouring freshly hatched sea turtles. After spending all day watching the ghastly spectacle from the crow's nest of the boat, Sebastian called to his mother, "Well, now I've seen Him!" By "Him" he meant God. In nature and in the human world, according to Williams, only the fittest survive, and the purpose for life is no more eternal than the mortal being.

Since there is no final fact on which to prove the existence of a good God, there is no means of objectively denying the skepticism implicit in Williams' play. Yet before choosing the rather grotesque philosophy found in *Suddenly Last Summer*, an adolescent ought to know "a more perfect way" as found in the views of Jesus and Paul.

Jesus spoke of the God of Abraham, Isaac, and Jacob: "He is not God of the dead, but of the living" (Matthew 22:32). Jesus obeyed God who was at the top of Jacob's ladder, the God discovered by Isaiah as "high and lifted up" (Isaiah 6:1). Christ knew and loved the Psalms, many of which emphasize the distant glory and majesty of God (for example, Psalms 19, 24, 62:11, 76:4, 97, and 114). At the same time, he possessed a unique consciousness of the intimacy of God, epitomized by the phrase in

¹New York: The New American Library for World Literature, Inc., 1960.

John, "I and the Father are one" (10:30).

In other words, Jesus saw God as vastly superior to all his creation on the one hand, and on the other as the Good Shepherd saving the one lost sheep. Moreover, in his ministry Jesus concentrated his teaching and his power on the helpless cripple, the centurion's servant, or the prisoner dying on the cross. Thus from the life and thought of Jesus we discover not a coldly calculated concept of an eternal creator who provides immortality, but a living example of righteousness that is without end—a good God from whom the righteous are never separated. Jesus believed in the living God.

Paul "the apostle of Jesus Christ" believed in "the hope and the resurrection of the dead" (Acts 23:6f). As a good Pharisee he had held that God was alive in Hebrew history, but Paul later believed that God's chosen Son, Jesus Christ, was alive and able to appear even to a persecuter of Christians. When Christ appeared to him on the Damascus road, he changed from taking Christian lives to giving his life for Christ.

Paul actually gave himself to something bigger than himself. He bound himself to Someone whose resurrection from death opened the door to eternal life to Paul and to all who also believed in the resurrected Christ, whether Jew or Gentile. Paul furthermore was willing to suffer for this faith because he believed that the faithful soul rests in God (Colossians 3:3) come what may, whether stoned in Lystra, arrested in Jerusalem, shipwrecked on Malta, or hauled before the "rulers of darkness" in Rome.

The Scriptures thus provide young people today with both the example of Christ who believed in the living God and the witness of Paul who proclaimed the living Christ. At the heart of such faith is found the hope for life everlasting for all who read the Word and live the life of faith.

Meaningful life leads to belief

Furthermore, our faith in a meaningful human life leads us to a belief in immortality. This relation between spiritual life on earth and life to come may be seen at three crucial crossroads in adolescent life: in choosing a vocation, in experiencing love, and in searching for knowledge.

The Christian believes that work is more than a thief of play, that it is more than a means of making a living. Rather, it is the chance to do good in life, to fulfill a high and holy "calling." Merely working for money is not meaningful; the Chris-



Youth groups are always interested in discussing the question, "Is there life after death?" They deserve honest answers and the witness of Christian faith.

Max Tarpe

tian works instead to make a life. When a young person chooses his Christian vocation for spiritual reasons, his earthly life begins to take on eternal proportions. Whatever the vocation, the Christian finds an eternal dimension to the major part of the active day. As a man loses his life in creative work for others, as he employs Christian principles to meet daily work problems, he finds new life (Matthew 10:39). Thus a vocation with an eternal purpose provides a real hope that such a vocation may continue, following death.

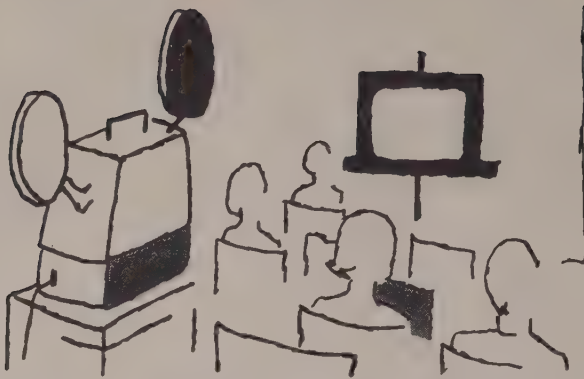
Love brings us close to faith

The experience of true love brings a young person closer to the reality of faith in eternal life. "Love is eternal." These words were supposedly inscribed on the ring young Abraham Lincoln gave Ann Rutledge, and they have been symbolically written on the hearts of millions of lovers. The experience of self-giving love leads the lovers to the edge of a mystery that is too profound to be explained solely in romantic terms. As a young person witnesses the love of his father and mother for each other, for their children, and for their fellow man, if it has the depth of Christian, self-giving love, he sees a mystery and an affirmation as profound as death itself. As the young person himself shares in this kind of giving of self to something beyond individual self, he finds intimations of a life eternal that begins in this life.

Search for knowledge gives clues

Finally, a young person finds a clue to everlasting life in his search for knowledge. Timothy was advised to show himself approved, unashamed of his insights, and "rightly handling the word of truth" (II Timothy 2:15). Young people want to learn about life, especially the principles of the universe and the facts that seem to be true for all times. As they search for the truth, they will find also the logic of faith in life after death, which Paul found to be a truth open not to the wise but to the foolish (I Corinthians 1:18f). This search for true wisdom is found negatively in the fear of the Lord and departing from evil (Job 28) and positively in loving God and one's neighbor (Matthew 5:43). The search for truth is thus the search for the Truth.

Young people want to know about immortality. They have every right to know the facts: not only that man has no objective proof for or against the existence of life after death, but furthermore that belief in immortality is a matter of faith. This faith is buttressed by belief in a good God and strengthened by faith in a meaningful earthly life at three crucial points: choosing a vocation, experiencing true love, and searching for knowledge. When a young person makes decisions and pursues his life in the true Christian spirit, he enters a new kind of being which at the end of earthly life has hardly reached high noon.



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Prepared by the Department of Audio-Visual and Broadcast Education of the National Council of Churches

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Current Evaluations

(from a nationwide network of inter-denominational committees)

For God's Glory

29-minute motion picture, b & w, guide. Produced by the World Alliance of Reformed and Presbyterian Churches, 1960. Available from the United Presbyterian Department of Stewardship and Promotion.* Rental rates will vary.

We have here an historical study of the events leading up to the Reformation and eventually to the Presbyterian communion. Through the technique of moving a motion picture camera over sculpture and paintings to provide the effect of motion, political and social elements are treated, as well as theological aspects.

While this film was definitely prepared for Presbyterian audiences, it could be equally useful in other communions with appropriate introductory remarks. The moving camera technique comes across very well, and the narration and background music are excellent. The film is recommended for instruction and discussion with senior highs through adults.

(IV-A-2, 3, 4)†

*See "Sources" Index in your AVRG:5.

†See "Subject Area" Index in your AVRG:5.

Getting to Know Your New Neighbor

65-frame filmstrip, color, script, guide. Produced by the United Presbyterian Church in the U. S. A. (Board of National Missions), 1957. Available from the Presbyterian Distribution Service.* Rental: \$1.50.

This filmstrip points up the need for reaching more industrial workers through personal evangelism and shifting church programs to meet changing neighborhood needs. Also considered are such projects as the Ministers-in-Industry program of the Presbyterian Institute of Industrial Relations.

A clear, concise presentation with an effective personal appeal, this filmstrip could be quite useful in spurring inner-city churches to a greater realization of their task. The evaluators felt that a recorded script with sound effects and music would have added to the effectiveness, and the denominational slant might limit its use in other than the producing communion. However, the filmstrip is recommended for discussion and motivation with senior highs through adults in Presbyterian churches; acceptable for the same uses in other groups.

(V-B-1)†

The Gift

28-minute motion picture, color or b & w. Produced by the Southern Baptist Convention (Broadman Films), 1960. Available from Baptist Bookstores plus some denominational and other Broadman film libraries.* Rental: \$13.00 color, \$9.00 b & w.

A woman becomes mentally and physically ill from the torments of conscience over her refusal to forgive her father for his past, which includes a prison term. The kind counsel of an aunt saves the woman's health by reviving her faith in God.

The technical qualities of this film are excellent. The acting is convincing and the story line believable. However, the story is so heavily packed with emotional overtones that it would take a skilled leader to make it a useful tool in Christian education. Also, the situation is resolved a little too easily and quickly. But, in groups concerned with the problem of

forgiveness, the film would be acceptable for discussion with young people through adults in the hands of a competent leader.

(VI-B-3)†

For Your Information

29-minute motion picture, b & w. Produced by CBS-TV, 1961. Available from Anti-Defamation League regional offices.* Rental: service charge.

This is a kinescope dealing with anti-Semitic vandalism and the desecration of places of worship. Emphasis is on the wave of anti-Semitic incidents which started in Cologne, Germany, in December 1959 and spread to areas throughout the world, including the United States. After a series of statements and reactions by members of American synagogues, there is an analysis of the character and motivations of the anti-Semitic incidents.

While the film has some of the usual technical drawbacks of early kinescopes, it presents its subject in a clear and straightforward manner. Because of the nature of the presentation, it moves rather slowly, but the editing is excellent and the development of the theme good. The film is recommended for instruction and discussion with senior highs through adults.

(IX-A-4)†

The Gadfly

30-minute motion picture, b & w. Produced by John Nesbitt and released through Carousel Films, Inc., 1958. Available from some university and other educational plus some religious film libraries.* Rental rates will vary.

In his famous trial in 339 B.C. in Athens, Socrates described himself as a gadfly sent by the gods to sting the great, lazy horse which was Athens into action—the action of thought. This film is a dramatization of the events leading to the trial, including much of the philosophical thought of Socrates. Thomas Mitchell plays the leading role.

Aside from its instructional and entertainment value, this film story could be very well utilized as a discussion tool in dealing with backgrounds of philosophy of religion pre-dating the Christian era. The scripting and acting, especially that of Mr. Mitchell, are excellent. Technical qualities are not always up to par, but, everything considered, the film could be recommended for instruction and discussion with senior highs through adults in carefully selected groups under competent leadership.

(I-E)†

The Gospel and World Mission Map

52" x 33" map, color, captions. Produced by the National Council of Churches (Commission on Missionary Education), 1960. Available from the producer.* Sale: \$1.25.

(Also available is a 14" x 10" individual-size map at 60¢ per dozen.)

This is a Mercator projection world map with an overprint of active world mission programs. Various mission activities are portrayed in the border of the map.

The map gives all the basic information required for a general study of world

missions. It is uncluttered and easy to comprehend, and the border pictures could stimulate some discussion. Some will object to the Mercator projection method because of the distortion of relative distances, but this could be overcome by a thorough explanation. The printing is too small for large groups, but used in conjunction with the smaller individual maps, this teaching aid could be recommended for instruction and discussion with junior highs through adults; acceptable for the same uses with younger children. (V-C)†

Hilgo of Argentina

60-frame filmstrip, color, script, guide. Produced by the United Lutheran Church in America (Board of Foreign Missions), 1958. Available from ULCA Publishing House.* Sale: \$5.00.

This is the story of a little girl who is a member of a refugee German family living in Argentina. She helps with chores on their farm, goes to school and the market, and attends a Lutheran church. Her Sunday school teacher tells her of the high school in the nearby community and of the Lutheran training school.

We have here a pleasant picture of the everyday life of a child in another country. The script is aimed toward children and does a competent job of reaching them. The plot sequences at times seem contrived, but they are useful gimmicks to show the work of the producing denomination. Some evaluators felt that if the word "Lutheran" were deleted in the reading of the script, the filmstrip could be useful in other groups. It is recommended for instruction and discussion with primaries and juniors in Lutheran churches; acceptable for the same use in other communions.

(V-C-2)†

Hawaii: U. S. A.

21-minute motion picture, color, guide. Produced by Bailey Films, 1958. Available from the producer plus many university and other educational film libraries.* Rental rates will vary.

Opening sequences locate Hawaii on a map and show the islands from the air. Honolulu is shown as a typical American city, and various cultural and economic aspects of the fiftieth state are described. Also explained is the formation of the islands by volcanoes as we see present-day extinct and active craters.

While this film does not attempt to be a missionary film—in fact, does not even mention the church—it nevertheless is an excellent study of the geography and culture of Hawaii. It could be very well used for background information for a study of the work of the church in our newest state. Technical qualities are above average. The film is recommended for supplementary instruction with juniors through adults.

(V-B-4)†

The Good Samaritan

29-minute motion picture, b & w. Produced by J. Arthur Rank and released through United World Films, 1958. Available from many denominational and other religious film libraries.* Rental rates will vary.

The parable is visualized as the story is heard by both believers and skeptics, one of whom gains the wisdom to become a "good neighbor." Some extra-biblical material is added to round out the story.

Although the film does a good job of bringing out the feel of the well-known parable, there are many weaknesses which make its effective use questionable. The character of Jesus is insipid and unnatural, and will be objectionable to most

viewers. Overdrawn stereotypes and a slow pace also detract. However, it is an interesting development of the stories involved, and the film might be acceptable for instruction and discussion with junior highs under very careful leadership to point out problems. It is not recommended for any other use.

(II-B)†

Holy Week in Jerusalem

45-frame filmstrip, color, script, guide, with one 33 1/3 rpm recording. Produced by the Society for Visual Education, 1960. Available from denominational film libraries and other SVE dealers.* Sale: \$9.00; \$6.00 without record.

From the standpoint of a visitor to Jerusalem during Holy Week, we are taken on a pictorial pilgrimage over the route tradition says Jesus traveled during his last hours. Included are pictures of the many churches which have been erected at hallowed spots, and the traditional stations of the cross.

One of the strong points of this filmstrip is the way in which it merges the past and the present. It allows for differing viewpoints by emphasizing tradition and possibility rather than a dogmatic assertion of facts. Some groups may object to the discussion of the stations of the cross, but even this is handled in terms of tradition. There is some question about the technical qualities, but all in all, the filmstrip is recommended for instruction and discussion with junior highs through adults.

(III-A-2; II-A-3)†

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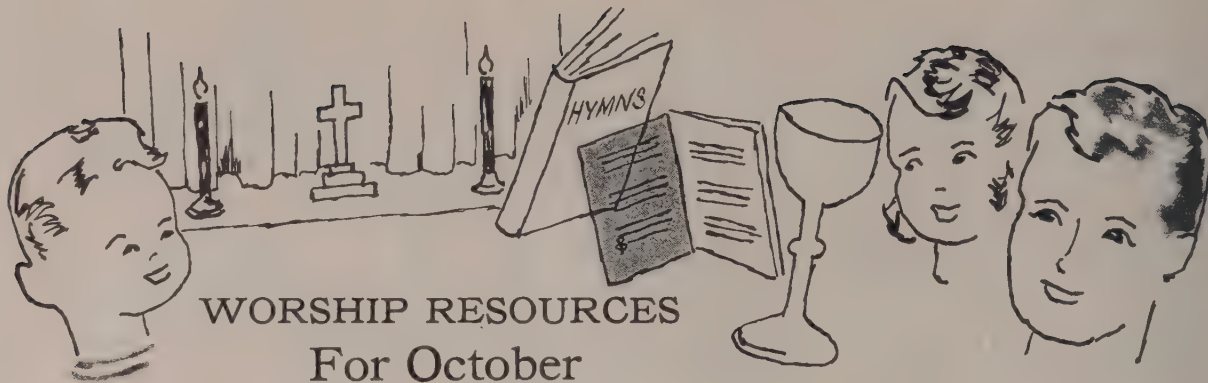
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Primary Department

by Grace TURLEY*

THEME: *Our Bible*

Note: Before planning to use the resources below, the leader should carefully read the article in this issue entitled "Wanted: Experiences with the Bible," by Frances Eastman. This will give good background and understanding of the meaning of the Bible to children. See also the article "Use a Record Player."—Editors

For the Leader

Timeless, changeless,
the script of God
is ours to embrace and follow.
to reverence and share,
with this day's generation.

In some homes the Bible occupies a place of significance. From these homes come children whose lives are blessed indeed. The Bible is seldom seen or read in thousands of other homes. How impoverished are the lives of these youngsters! Let us consistently plan so the children may grow in their concept of and relation to the Bible.

Although we shall not often ask the primary child to read directly from the Word of God, we shall endeavor to surround him with an atmosphere of the Bible. We shall consciously help him build a biblical foundation so he will naturally reach for the Bible, when he is older, to make it his very own.

In building the biblical foundation of which we speak, and in creating an atmosphere in which the child will grow in his relation to the Word of God, several ideas may be developed:

1. For the entire month, the tack board may be attractively arranged with

pictures highlighting the Bible. Your denominational publishing house and the American Bible Society¹ will be helpful in providing colorful posters at minimum cost. You may find some photographs in religious publications showing family and church groups using the Bible. Mount these and add simple, interesting captions.

2. A worship center is a silent teacher, in that it directs the thinking toward God. Keep this in mind as you plan. October is a glorious month in many parts of the country. Encourage the children to bring specimens of God's handiwork to share with the group. Colorful leaves, nuts, etc., may be arranged on a table along with an open Bible. A cloth of gold or blue as a backdrop and a contrasting or matching throw on the table will lend atmosphere as you seek to create a spirit of reverence and awe. You may wish to retain the same center throughout the month. Be careful to keep it simple and uncluttered.

3. During the year the musical references may be found in *Hymns for Primary Worship*,² unless otherwise designated. If you do not have this book in your department, it would be well to secure copies to be used by the leaders. With manuscript writing, letter the words of the songs for the month on tag board or shelf paper and attach them to a chart rack.

4. A library corner, with books and pictures about the Bible on the primary level, will add to the interest. There are several Viewmaster reels dealing with Bible stories. Many children own viewers and would share them with the department. The children would enjoy these during the pre-session time.

5. Neatly lettered Bible verses to be used during the month may be placed about the room at the children's eye-level.

It would be well for you to read the worship suggestions for the entire month at this time, noticing especially details that the children and other adult leaders may help with. Plan in advance for each Sunday, enlisting the cooperation of those who will make the various experiences meaningful for the entire group.

If you do not have available volumes to aid you in guiding children in worship it would be well to secure a few standard

volumes in the field and to become familiar with them, so you may enrich the experiences you provide for the group. The following are recommended:

Children's Worship in the Church School, and *More Children's Worship in the Church School*, by Jeanette Perkins Brown, Harper & Brothers.

Children's Prayers from Other Lands, by Spicer, Association Press.

These may be ordered from denominational bookstores if they are not already in your departmental or church library.

The following suggestions should be adapted to the interests and needs of your group. You will probably add many fine ideas as you plan and create materials to help your children worship God and grow in their concept of and relation to the Bible during the month.

1. Our Bible, a Special Book

PRELUDE: "Let us be thankful for our books"²

CALL TO WORSHIP: "Come with hearts rejoicing"²

HYMN: "Let us be thankful for our books"

TALK: "The Bible Is Special"

Has anyone here ever received a gift something that once belonged to a grandmother, or maybe a great-grandmother or someone in the family who lived long ago? Often such a gift—maybe a chair, or a painting, or a string of pearls, or a valuable book—is passed down through a family. It is called a family "heirloom." (Pause long enough for the children to comment on any such thing in their families. If you possess such a gift, tell the children about it.)

Here is the most special gift in the world—our Bible. (Take the Bible from the worship center and hold it on your lap.) It is special for many reasons. It is an heirloom which has been handed down to us for hundreds of years. It is very old and very precious. Let's think about some of the things that make it precious.

The Bible is not just one book. It is a whole library of sixty-six books. These are divided into the Old Testament (hold these pages separately for the children to see) and the New Testament (indicate these). The Old Testament is made up of 39 books. All the things related in the

*Elementary school teacher and superintendent of primary department, Baptist Church, Vienna, West Virginia.

¹450 Park Avenue, New York 22, New York, and area houses.

²*Hymns for Primary Worship*, published by Westminster or Judson Press. Similar hymnbooks for children are published by some of the other denominations.

Old Testament happened before Jesus was born. The New Testament is made up of 27 books. The stories in this section took place after Jesus was born.

Perhaps you are thinking, "Well, aren't other books filled with things about people? Why is the Bible so unusual?"

The Bible is especially for everyone! It is God's message to you and to me. It is like a map, to show us the right way to go in life. It is like a light, shining out to help us know the way. Within its pages we find God's plan for our lives. This makes the Bible your very own book. It makes it my very own book.

All this year you will be learning of God's plan as you come to church school each Sunday. Together we shall study the things it has to say to us, for the Bible is a special book. It is God's message for you, and you, and me.

PRAYER: "Our Father, we thank thee for thy book, the Bible. We thank thee that through its pages we may know thy plan for us. Amen."

OFFERING HYMN: "Thy work, O God, needs many hands"

BENEDICTION: "May the words that we say"

2. Our Bible Tells of God

See previous plan for prelude, call, offering hymn, and benediction. Use these for the entire month. Through repetition these lovely elements of worship will become meaningful to the children if they are reverently used each week. Now sing with the children, just before the story, "God is near," verses 1 and 4.2

STORY:

OUR BIBLE TELLS OF GOD

It was a cold, rainy autumn day and Jeff wanted to be outdoors. Father was busy with the newspaper, but finally Jeff said disgustedly:

"I hate days like this. Why does it have to be cold and rainy when I could be out with the kids?"

Father folded his paper and turned to Jeff.

"Every day can't be just what we want. You know, Jeff, rain is important to the farmer, to the river, and to us! Why, without it, where would we get water to drink? How could we keep clean? How could mother cook our meals?"

"Yeah—I guess you're right, Dad, but just the same I don't like it."

"This is all a part of the plan of God for his world, Jeff. Sometimes we don't like or understand the plan, but in the end it is best for us."

Jeff thought for a moment. Then he asked: "Could you tell me about God? Sometimes I wonder what he is like. Do you know?"

Father went over to the bookcase and came back with his Bible. During their conversation he read from it now and then.

"To begin with, Jeff," he said, "people often wonder where God came from. They want to know how he came to be. The best answer we have been able to find is that God is self-existing. This means he has always been and he will always be. The Bible says, 'In the beginning God.' This means that he was in the beginning of the universe and of time. So there is no reason to wonder. We know that God has always been."

Jeff listened thoughtfully. This was a big idea. He wasn't sure that he understood, but he tried.

"Another thing," Father continued, "we learn from the Bible that God created or

made our world. Everything he created is much more wonderful than anything man can make. A blade of grass, the wing of a bird, a drop of the ocean, a star in the heavens—all these things he made and man cannot make anything half so wonderful, even in the science laboratories.

"It seems that God has certain laws that control his universe and the life within it. These laws affect your life, Jeff, and mine."

"What are the laws like?" Jeff wanted to know.

"Well, let's take the matter of chocolate cake. Suppose you were to eat every crumb of one of mother's cakes, all at one time."

"Why, I'd be sick!" Jeff said.

"Exactly! You would have broken one of the laws I am talking about. Your body is not built to be a refrigerator or a cake box! It requires just a certain amount of food, and that is all. So long as you remember that, you will probably feel all right about chocolate cake. But when you break the law, you will be ill."

"I didn't know God has so much to do with our lives," said Jeff.

"Sometimes the farmer has difficulty because he breaks some of God's laws," said Father. "Usually he will have good crops if he uses the proper fertilizers in his soil and is careful to plant good seed. But if he neglects the soil and uses poor seed, he will be disappointed in his crops."

Jeff and his father talked for a long while about the things they knew about God. Jeff learned that God loves us as a father, that he forgives us when we do wrong and are sorry. He learned that God never leaves us, but is with us at all times.

When mother called them to dinner Jeff said: "Let's talk again about God, Daddy. I'm glad for the Bible that helps us to understand him and his laws for our world."

CLOSING: Read to the children as a closing thought, "O God whose laws will never change," page 15, in *Hymns for Primary Worship*.

3. Our Bible Tells of Jesus

Follow the standard procedure for the month. The special hymn for the day may be used whenever you wish. "Tell me the stories of Jesus" would be fitting. The Scripture suggestion is Acts 10:38: "Jesus of Nazareth . . . went about doing good."

POEM:

Wherever He went, the Bible tells,
There were people whose needs were great,
The sick and the blind, the aged and young,

And those whose hearts burned with hate.
To each Jesus gave His love and His care

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And each one was changed and new.
I wish I had been there so long ago,
To help with his work, don't you?

G. T.

PRESENTATION: "Children Who May Have Known Jesus"

(The following requires an adult reader, two primary boys, and one girl. The children should be dressed in simple costumes of Bible days. The reader sits off-side. As each child is mentioned, he enters and sits facing the group, in a quiet, posed fashion. No one leaves until the reading is finished. If the children can learn the stories, they can tell them in their own words instead of having a reader tell the stories.)

Reader: Today we are going to share a bit from the life and work of Jesus. Our Bible gives many word-pictures to us. Go with us now to the land of our Bible to meet three imaginary children who might have known Jesus. Perhaps they would tell about him in this way:

First Boy enters: "I am Nathan. I know Jesus! He is a wonderful man. All the children go to hear him when he comes to our village. One day he and the disciples went to a hillside just out of town. They had to plan their work. When I heard about this I asked mother if I might go too. By the time I got there, many others had gathered to see and hear Jesus. He did many wonderful things that day. I remember that he made an old man well. He helped my grandmother to hear again. And while I was there I shared my lunch with him."

The Girl enters: "My name is Esther. One day I saw a crowd of people in the streets. I wondered what was happening,

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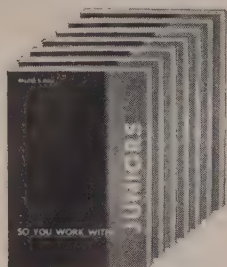
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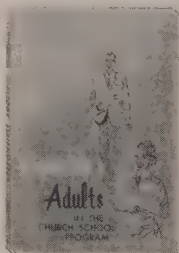
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so I followed along. Soon I discovered that everyone was trying to see this same person—Jesus. Now and then he stopped to speak to the older people or to help a little child. Always he was looking for someone in need.

"Finally he stood under a big sycamore tree. Everyone was very quiet, wondering what would happen next. Then as we looked up, we saw our tax collector, Zacchaeus, sitting in the tree. He was a small man and he had climbed up there so he could see Jesus. But I think he was hiding too, because he was dishonest with our tax money and he knew this was not right.

"Jesus called out to him in a loud, clear voice: 'Zacchaeus, hurry and come down. I must stay at your house today.'

"Imagine that! And Zacchaeus did come down. We heard him tell Jesus he would give back four dollars for every one he had taken from our people. Jesus was able to help even a man who had stolen from others."

The Second Boy enters: "I am Peter. All of you have heard of my father. He is one of Jesus' disciples! One day I begged him to take me with him on one of their trips, and he did. It was so wonderful. Jesus was busy teaching along the river in a quiet, shady place. Many other people were there, listening to his message. Some parents went very near to Jesus. They wanted him to see their children and perhaps hold the little ones in his arms.

"One of the disciples became upset by this. He didn't want anyone to interrupt Jesus.

"But when Jesus saw the children he asked them to come to him so he could touch them and talk with them. I went near too. It was a wonderful day for all the children."

PRAYER: "Our Father, we thank thee that the Bible tells of Jesus. We are glad that he loved children then, and that he loves us today. Amen."

4. Our Bible Is for Everyone

Following the usual order of worship, with the inclusion of the hymn "For thy great book of stories," read Matthew 28: 19-20.

STORY:

OUR BIBLE IS FOR EVERYONE

The Bible tells us that before Jesus went away, he asked his disciples to go all over the world, telling everyone of God's great love for them. In other words, the message the Bible tells is for all people, no matter who they are or where they live. This is wonderful, for you and I are included too!

It is very easy for us to secure a Bible. In our homes there are probably several different copies. But there are homes in which there are not any Bibles. Still, the Bible is for everyone.

In some lands people are too poor to purchase a Bible. In other countries there are people in whose language the Bible has not yet been written. Many missionaries are working to translate the word of God into these languages.

One of the greatest problems in helping everyone know the message of the Bible is that many people cannot read. Dr. Frank Laubach, a missionary teacher, felt that he must help these people learn to read so they might know the Bible. He spent many years teaching folk to read in countries all over the world. He said that sometimes when men and women learn to read they are so excited and happy that

they shout or cry and thank God that Dr. Laubach and his workers came to help them.

It is wonderful to know that teams of teachers have gone to 93 countries to teach reading in 262 languages. But with all those who have been taught, about three out of five of the people of the world are still waiting to learn how to read.

We have the Bible. We are learning at school how to read. We know God's plan for our world. Perhaps we can help others, as Dr. Laubach has. Perhaps someday you boys and girls will be teachers, doctors, ministers, and missionaries who will help those who are waiting to learn to read the Bible.

But today we may begin to help. In our homes we may read the Bible. When we come to church and when we give our offering, we show our love for God and we help to share him with others. Let us be thankful for our Bible, for our homes, and for our churches.

PRAYER: (Ask teachers and children to repeat phrases after you.)

Our Father,

We thank thee that the Bible is for everyone.

Help our missionaries who work to share it with others.

Bless our homes and churches.

Give us strength to live as our Bible teaches. Amen.

CLOSING: Following the offering, close this part of the hour with the following:

Our Bible is a special book

For people everywhere.

And all around the world today

The word of God we share.

5. We Use Our Bible

Following the usual preliminary order, use the following sharing technique. You will wish to give a copy of each thought to an older child during the pre-session time, so those who will participate may become familiar with their lines. Notice the reference to *Bible Readings for Boys and Girls* (Thomas Nelson & Sons, \$3.00). This is an excellent book to add to the church library if it is not already there.

DISCUSSION:

Leader: Each Sunday this month we have thought together about our Bible. We learned that it is a very special book, telling us of God and Jesus. We found that God intends that everyone have the opportunity to hear his word.

Some of you are ready to share with us ways in which we use our Bibles today.

First Child: We use the Bible in our church worship services.

Leader: Yes, the Bible is often read as a part of our worship experience in church school, evening meetings, and in our church worship service. This helps us think of God.

Second Child: The words of many of the hymns of our church are found in the Bible.

Leader: It is true that many of the Psalms have been set to music, as well as poetry in other parts of the Bible. So sometimes we sing Bible verses.

Third Child: In many homes families read together from the Bible, sometime during the day or evening.

Leader: This is a very good habit. Perhaps your family reads the Bible after dinner or at bedtime. It is a wonderful

way to learn what is in the Bible.

Fourth Child: Many parents give their children the book *Bible Readings for Boys and Girls*. It has pictures in it, and the parts of the Bible that we can understand.

Leader: I wish you could all have that book. Perhaps you would like to borrow the copy from our library. If you cannot read it yourself, you can ask an older person at home to read to you.

Fifth Child: The Bible says, "We love because God first loved us." It helps us to love other people when we remember

that God loves us and also loves them.

Leader: That is the best thing the Bible tells us: that God loves us. When we accept this as true it is not hard to be loving and kind to others. (Close with prayer of thanks for the Bible.)

TO THE LEADER:

At the end of the month, evaluate the services. Have the children grown in their understanding of the Bible and their love for it? Are they beginning to worship God in these periods, rather than just absorbing new information and ideas?

Junior Department

by Ethel TILLEY*

THEME FOR OCTOBER:

Forward Through the Ages

For the Leader

During the five Sundays of October let us worship in the fellowship of the world family of Christians.

Your juniors may be apprehensive about the threat that many other nations of the world symbolize. In this month's worship help them to be aware of the strong bonds among Christians of all races and nations. In helping juniors to feel hearts warmed and spirits exalted by their membership in the unbroken line of the redeemed, you may give information, but it should be given to help create a mood of confidence from being in a great company glorifying God.

Elect or appoint a worship committee of junior children for October.

Ask a junior to practice playing this month's piano prelude: the hymn tune *Moel Llys* (*Singing Worship*, No. 136). If no one can do this well, a junior may play the right-hand part as an adult plays the left. For a piano you may substitute a recorder, a zither, or a Panpipe.

You may include in any worship center flowers and leaves of the season in your region.

1. Thanking God Around the World

People of other races in our own country, or people of other countries, may sometimes seem a threat to us. Today we thank God for the strength of the unbroken line of worshipers giving thanks around the world.

The worship center may display a map or a globe, with a large Bible and a silver goblet (or a painted or foil-covered glass goblet).

A possible pattern for the service follows:

PRELUDE: *Moel Llys* (Hymn tune for "Let the song go round the earth") -

SCRIPTURE (read by a junior): 1 Corinthians 11:23-25

TALK: "World-Wide Communion"

Girl (pointing to the goblet): The goblet stands for the cup Jesus drank from the night before he was crucified. In our church we have a service of the Lord's Supper [every Sunday, the first Sunday of each quarter or each month, or whatever is your custom]. Another name for the Lord's Supper is Eucharist (pronounced *You-ka-ris-t*), meaning Thanksgiving. The goblet reminds us of God's love and forgiveness. At the service of the Eucharist, Christians confess sins, accept God's pardon, thank him, and are made strong to serve him.

Boy: The first Sunday of every October is World-Wide Communion Sunday. When it was still Saturday here, a communion service was held in the Tonga Islands (girl points to Tonga Islands, in the South Pacific, on globe or map). As the earth has kept turning, Christians have been holding their communion services (girl moves finger or small pointer smoothly over map or globe to your town). At [give time] our church will hold [or held] our communion service, or Eucharist. On farther west (girl continues to point) other services will begin.

If we could have started at the Tonga Islands in an airplane that could travel as fast as the earth turns on its axis, we could have seen one communion service after another: black-skinned, yellow-skinned, brown-skinned, white-skinned, red-skinned Christians, many colors together in some churches. We could have seen all sorts of clothes worn. All these Christians are thanking God for his love and are promising God that they will try to be kind to one another.

HYMN: "In Christ there is no east or west"

SHORT TESTIMONY:

A member of your church may tell how in travels he or she was operated on for appendicitis by a Japanese or Burmese surgeon in a Christian hospital, or was entertained in a Christian home of India or Egypt, or in some way was made to feel the bonds of Christian fellowship above national or racial differences.

If no such member is available, a junior may impersonate a traveler, perhaps a relative who has been in the army.

PRAYER: Thanks for Jesus' last supper with his disciples in the upper room; for missionaries, martyrs, teachers, businessmen, our parents and grandparents, and other Christians who have shared communion services; for God's love for us and his power to keep us from real harm; for Christians who are worshipping God around the world; for our own chances to thank and serve God.

OFFERING

BENEDICTION: Luke 12:32

2. The Cross Crosses the Sea of Darkness

For the Worship Committee

Ask a junior to prepare two pictures in water colors or colored crayons on art paper or wrapping paper: a wild ocean with three very tiny sailing ships barely visible; and the small figure of an astronaut in a space suit looking up at a great expanse of stars.

Select a hymn of praise from *Singing Worship*: "Praise to the Lord," No. 2; "We praise thee," No. 3; or "We thy people praise thee," No. 5.

A junior may prepare a story about Columbus, stressing the bringing of Christianity to America. Books many juniors enjoy are *Columbus*, by Ingri and Edgar Parin D'Aulaire (Doubleday, 1955); *Christopher Columbus and His Brothers*, by Amy Hogeboom (Lothrop, Lee and Shepard, 1951); *The Voyages of Christopher Columbus*, by Armstrong Sperry (Random House, 1950).

Or the leader may give a talk on Columbus:

TALK: "Courage and Hope"

Thursday will be the four hundred sixty-ninth anniversary of Christopher Columbus' arriving at the island that he named San Salvador or, in English, Saint Savior. Columbus had risked his life to carry the cross and the Spanish flag across the Sea of Darkness.

You all know the stories of his growing up in Genoa and his making up his mind that he would reach the country we call China by sailing westward.

Some scholars in that day believed that the world was round. Most people laughed at the idea. "You mean," they sneered, "that men walk upside down, with their feet sticking up toward the earth and their heads hanging down?" "You mean the branches of trees hang down from the roots?"

Columbus held on to what he called his "high faith." He wanted to prove that the world was round. He wanted to carry the cross and the gospel to people who had not heard of Jesus.

He studied. He made charts. The charts were stolen. He made more. He lived in poverty for many years, trying to persuade some ruler to give him ships. When Isabella and Ferdinand of Spain finally gave him three little ships, enemy workers damaged them.

Sailors were afraid to start across the Sea of Darkness, with its unknown monsters and other terrors. Once on the ocean with crews of a sort, Columbus was always in danger of being killed by sailors who, feeling lost and forsaken, were afraid to go farther over the terrifying stretches of water that seemed to have no end.

Time measured by the ship's hourglass seemed to bring the bobbing boats no farther toward land. When the magnetic

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Who Pays if You're Disabled?

By Andrew Hobart
President,
Ministers Life & Casualty Union



You should be concerned about disability—it could happen to you! Let's take a look at some statistics . . . The incidence of disability among ministers shows that 18 out of 100 will suffer disabilities lasting 6 months or more during their working lives.

Life insurance can provide for the future needs of your family in the event of your death. You can make provisions for retirement by purchasing endowment or retirement income policies. But, how easy it is to overlook a permanent disability benefit—your answer to "Who pays if you're disabled?" Such a rider may be attached to most life insurance policies.

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needle in the compass seemed to go haywire, the sailors were sure they had sailed clear outside natural law.

The bread became full of weevils. The water in the barrels became foul. Columbus insisted on sailing on.

He never did sail around the world, but he did set up the cross of Christ in a new world, as he led the sailors in singing *Te deum laudamus*, "We praise thee, O God."

Columbus and his men were imperfect. They were sometimes good and sometimes bad, sometimes wise and sometimes superstitious. But they revered the cross of Christ.

The very name Christopher means Christ-bearer. Christopher's motto was *valor y esperanza*, "courage and hope."

Last Sunday we talked about the millions of Christians today in the world who are worshiping and serving God in courage and hope, not refusing to set out on dangerous ways, not turning back, but pressing forward.

For prayer, you may use the English translation of part of the *Te deum* that Columbus sang on October 12, 1492, as printed in *Singing Worship*, No. 29. A junior may read the lines, or all may read in unison.

Follow the *Te deum* with a few sentence prayers, prepared by juniors in advance. For example: Our Father, we thank thee that Christians discovered America, that Christ has been preached in America for nearly five hundred years. Help us in every duty and every disappointment to act with courage and hope. If we come into danger this week, give us courage and hope. If we are made fun of for doing what we believe is right, give us courage and hope.

A possible pattern for the service:

PRELUDE: *Moel Llys*, played by a junior

CALL TO WORSHIP: Psalm 100:1, 2, 4

HYMN OF PRAISE

STORY OR TALK

PRAYER

HYMN: "Forward through the ages"

OFFERING (with the music of "Forward through the ages")

BENEDICTION: Luke 12:32

3. Everywhere, the Cross of Christ

Today we continue the stress of last Sunday: the progress of the Church westward, and our secure place and daring role in the unbroken line of Christians.

The worship center may be the same as for the first Sunday of this month, or may display pictures of missionary activities.

Possible Features for this Service

Singing of "Let the song go round the earth" by a junior choir, or by a soloist, accompanied by the junior who has learned to play this tune.

A filmstrip, such as *The Church Around the World or Sharing Our Beliefs* (Seeds for Honduras), each obtainable from Christian Education Press, 1505 Race Street, Philadelphia, Pa., for \$5.50. Or you may prefer a film from your denominational board.

A story or short dramatic scene, introducing a missionary of your denomination. Consult the chairman of the missionary education commission of your church, or write to your denominational headquarters if you do not find a good story or

playlet in your files.

For hymns: "Forward through the ages," "In Christ there is no east or west," "All the world," "For the beauty of the earth" (calling attention to the lines "For thy church . . . offering up on every shore"), "All people that on earth do dwell."

Four juniors may read Romans 10:14-15; Habakkuk 2:14; Revelation 11:15 (second half of verse); Revelation 19:6.

Several juniors may form a chain of prayer, beginning with thanks for your local church, its pastor, teachers, and other faithful members, continuing with thanks for the work of specific missionaries whose names are known in your department, and ending with a promise to press forward with the heroes of the cross.

4. United with All Christians

This week (United Nations Week) and next week we may stress our vows to keep the line of Christian adventurers unbroken. Read the introductory paragraphs for this month.

Suggested Materials for United Nations Sunday

You may feature the United Nations flag, the Church flag, and the American flag.

You may use either of the filmstrips suggested for last week, or others also available from the Christian Education Press: *The Growing Household of God* (\$5.50); *How Do You Love Your Neighbor?* (\$5.50); *One World* (\$3.50); *Our Church at Work Today* (\$3.50).

You may write to the U. S. Committee for UNICEF, Room 1858, United Nations Bldg., New York, N. Y., for pamphlets publicizing Trick or Treat offerings. In 1960 the offering amounted to over a million dollars. Use the stories not as United Nations propaganda, but as reminders that we are worshiping this week and always the Father who loves all the children of the world.

Look through your files for stories about Christian children of the world and about pen pals. You might choose four, five, or six stories and have juniors represent the children of the stories. For example:

"I am a black leper boy. My friends tell me that lepers used to lose their hands and feet and never had friends or happiness. I laugh a lot and have good times every day, for I live in a Cameroun leprosy mission. [Locate Cameroun in western Africa.] Doctors here will cure me. Maybe I'll be a doctor and have a chance some day to cure an American boy or girl who is giving money this year for medicine and care that will cure me." These sentences are adapted from the caption for a photograph in the Spring 1960 issue of the *American Leprosy Missions News*, 297 Park Avenue South, New York 10, N. Y.

A good source for stories is *The Missionary Story Hour*, edited by Nina Millen (Friendship Press).

Three juniors may read John 3:16 (stressing "the world" and "whoever"); James 2:8, 14-16; Matthew 25:40.

Juniors may write prayers on gold-colored paper strips. The first junior may come forward, read the prayer on his paper, then hold the ends of the strip together to form a gold link. After the second junior reads his prayer, he links his strip with the first. The last prayer should link with the first, as the juniors

hold the golden chain of prayer around the flags. One junior may recite:

For so the whole round earth is every way
Bound by gold chains about the feet of God.¹

5. Testifying to Our Faith

The leader may explain that this is Reformation Sunday, the anniversary of an act by Martin Luther that we count the birthday of the Protestant Church. A meaning of "to protest" is "to testify in favor of." We testify in favor of good living by Christians, the open Bible for all Christians, and the right of every Christian to speak directly to God. In danger of death, Martin Luther said, "Here I stand." He would not go back on what he believed.

Selecting suitable hymns, your worship committee may like to prepare a service patterned on these excerpts from a service written by John Marshall, a fifth-grade boy of Radburn, Fairlawn, New Jersey:²

PRAYERS:

God, our heavenly Father, who hast given us this day, we thank thee for this wonderful church and Sunday school, and we pray that we may use them in the right way and learn the importance of thy ways in them.

When we grow up, we pray that our world may be a united world, united in the faith that our ancestors have led us in, and that we will continue in this faith.

We pray for the future of the world, of which we will be a part, and ask that countries will not keep trying to get ahead of other countries.

We pray that we will grow up to be doctors, research scientists, engineers or even presidents, or any other good occupation, but that no matter how easy life is, we will still teach people in thy way. We pray that we will learn more about thy ways as we prepare for the future.

TALK: "We Will Be the People"

We will be the people. This title may seem odd. Some of us haven't realized that we are training for tomorrow. One of these days you may be the President of the United States.

How can we go on without religion? Is it not God who made the earth, made its people, and sent his only Son to make something of the world?

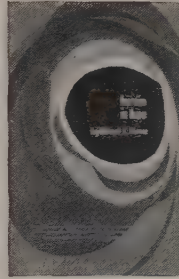
Let us look at the world today. It is a mess, if you ask me, and at a slight move in the wrong direction can be destroyed. When we grow up, we must improve the world and make it a far better place.

There is a good chance for this. We have favor over the odds. So, *we will be the people.*

Let us pray: Our heavenly Father, help us to be ready for this new life, that we may make a better tomorrow, and may the world keep going, we ask in Jesus' name. Amen.

DEDICATION OF OFFERING: Our Father and God, bless these gifts, that they may be a part of our worship of you.

BENEDICTION: The Lord keep you, and bless you, till we worship together again. In Jesus' name. Amen.



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¹From Alfred Tennyson's *Morte d'Arthur*.

²From *The Beacon of the Church in Radburn*, June 5, 1960. Used by permission.

Junior High Department

by J. Martin and Betty Jane BAILEY*

THEME FOR OCTOBER:
The World-Wide Church

To the Leader

The attitude of your junior highs toward the mission of the church will depend largely on the attitude of your local church. If benevolences are given grudgingly, the junior highs have had plenty of time to adopt that attitude. If there is joy in the reaching out to all people as part of the Christian's concern, your young people will feel that way too.

In using the theme "The World-Wide Church" for this month, emphasis is being placed on the two interdenominational mission study themes for 1961-62, "Churches for New Times" and "The Christian Mission in Latin American Countries." The Friendship Press books for junior highs on these themes are *Keys for Tori* by Virginia Murrill Jeffries, and *In the Time of the Condor* by Eleanor Hull. Your own denomination probably has printed leaflets describing what it is doing in these areas. In addition, you will find encyclopedias and geography books helpful in preparing to use these themes in study and worship.

A map or globe may be featured as part of your worship setting. A globe is preferable because, as Oscar Rumpf says in *The Use of Audio-Visuals in the Church*, "Map-makers usually place the country where the map is to be used in the center of the map. But when they make a globe, no nation is in the center—all are on the outside hanging on for dear life. The globe is the only adequate map in this age of space travel."¹

The worship materials which follow are organized for five Sundays. The first Sunday in October is World-Wide Communion Sunday and the last is Reformation Sunday, and these resources relate these themes to the mission of the church.

Only the materials for the first Sunday have been written out in detail. The same general pattern of worship can be used throughout the month by simply substituting the resources for the other Sundays. Some of the materials can be interchanged easily as long as you follow one particular theme each Sunday.

The junior highs themselves should participate as much as possible in choosing appropriate materials, planning the worship services, and leading at least some parts of the service. If most of your

group are younger junior highs, you may have to start in a small way, taking care not to embarrass individuals. But you will want to work toward that time when members of the group are taking the major responsibility for leading worship.

1. World-Wide Communion Sunday

CALL TO WORSHIP:

Leader: Blessed be the name of the Lord from this time forth and for evermore!

Group: From the rising of the sun to its setting the name of the Lord is to be praised!

Leader: The Lord is high above all nations, and his glory above the heavens!

Group: Let the peoples praise thee, O God; let all the peoples praise thee.

HYMN: "Jesus shall reign" or a hymn of praise (see the index of your hymnal under "praise")

SCRIPTURE: Luke 22:14-20 or Mark 14:22-26

PRAYER:

O gracious Father, we humbly beseech thee for thy world-wide church, that thou wouldst be pleased to fill it with all truth in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and liveth to make intercession for us, Jesus Christ thy son. Amen.

WILLIAM LAUD

MEDITATION:

THE GREATEST POWER IN THE WORLD

World-Wide Communion Sunday begins out in the Pacific Ocean, just west of the international date line. Christians under the palm trees of Fiji and Tonga are the first to receive the symbols of Christ's life and sacrifice. Then Christians in the Philippines, Japan, Hong Kong, Indonesia, and other lands of eastern Asia share in the sacred service.

Follow the journey in your mind's eye, as Christians in Thailand, Burma, India, Ceylon, Pakistan, the Middle East, and eastern Africa, worshipping in many and varied church structures, observe the Lord's Supper.

Europe, West Africa, Latin America, the churches of continental United States, and Canada, and finally those of the fiftieth state, Hawaii, complete the universal observance of the central Christian act of worship.

No other symbolic act of Christians is so universal as the communion. Nearly every Christian group observes it. The particular forms of observance vary greatly, as do interpretations of its meaning. Yet in spite of this, the communion table remains a symbol of universal fellowship.

Imagine, if you will, a table so long it reaches around the globe. Around it gather all the Christians of the world. The

appearance of the guests at this table varies greatly. At one end dark complexions predominate, at another, light, because of geographical differences. Yet together they constitute one great family.

The church does not begin and end on our own main street, nor on any other main street on our continent. It communes with its Lord in every land and in nearly every language. This is a thrilling fact that can come alive for all of us through World-Wide Communion Sunday.

A former outcast in India trembled as he took the cup at the communion service. Afterwards he explained, "I felt that I had in my hand a power greater than any other the world has ever known, a power to unite men everywhere in the bonds of brotherhood, a power far greater than the nuclear bomb, which can unite men only in complete and utter destruction." Power is released when a symbol like that is used around the world.²

OFFERING: "God so loved the world that he gave. You can give without loving but you cannot love without giving."

DOXOLOGY (or any other appropriate offering response)

HYMN: "Jesus shall reign" (if not sung at beginning)

"Let us break bread together" or "Bread of the world"

BENEDICTION: Ephesians 3:20

2. Christ in Latin America

HYMNS:

"In Christ there is no east or west"

"O Zion, haste"

"Jesus shall reign"

"We've a story to tell to the nations"

SCRIPTURE: Matthew 9:35-38

PRAYER:

O Lord, thou art a sentinel, guarding the borders of our lives, keeping us at peace with ourselves and our neighbors.

We pray for the Indians of the High Andes: through dedicated pastors show them the way that leads to the abundant life; through ministering doctors, grant them more healthy bodies; through agricultural missionaries, help them to labor more productively; through earnest teachers, open their minds to the truth that sets men free. And grant, O Lord, that we too may find ways to minister in thy name. Amen.

MEDITATION:

"CHRIST OF THE ANDES"

Around the world thousands of monuments have been built to honor the memory of brave fighting men. Whenever a war is concluded, a rash of new statues are erected. If you drive across the central part of the United States you will notice that nearly every county seat has a tall stone pillar topped by a likeness of a Union or Confederate soldier. After World War II a mammoth monument was raised on the outskirts of Washington, D. C., to recall the famed incident of the flag raising at Iwo Jima.

In contrast to such war memorials, the statue erected by the governments of Argentina and Chile at the site of a bitter border dispute is unique. Rather than a monument to national military heroes, they erected in the lofty heights of the

*The Rev. Mr. Bailey is a member of the staff of *United Church Herald*, St. Louis, Missouri. He was formerly Business Manager of the *International Journal*.

¹Rumpf, Oscar J., *The Use of Audio-Visuals in the Church*, The Christian Education Press, Philadelphia, 1958, p. 28.

²Walzer, William Charles, "The Greatest Power in the World," *International Journal of Religious Education*, October, 1959; adapted by permission.

Andes mountains a statue of the Prince of Peace.

These two countries had been arguing and fighting about their border all during the fifty-five years between 1847 and 1902. Finally in 1899 they submitted their dispute to arbitration. The United States ambassador in Buenos Aires helped them settle the northern part of their border. Three years later they asked the King of England to decide where the southern part of their border should be.

Then, pleased that the dispute had been settled peacefully, Chile and Argentina erected a statue of Christ right on the new border line, near the tunnel of the Transandine railway. This statue has become famous among travelers as the "Christ of the Andes."

In a similar spirit, four denominations have established a common mission to the Indians who live in the high Andes. After a careful study of conditions among the Indians of Peru, Bolivia, and Ecuador, the Presbyterian Church, U. S., the Evangelical United Brethren, the United Church of Christ (Evangelical and Reformed), and the United Presbyterian Church chose Ecuador as the best place to carry on an adequate ministry to rural people.

Ten missionaries bring Christ to this part of the Andes uplands by helping the Indians learn better farming methods, by bringing modern medicine and education, and by teaching them about the Prince of Peace. Here too is Christ in the Andes.

J. M. B.

3. You Are There

HYMNS as for service 2

SCRIPTURE: Matthew 28:16-20

PRAYER:

Our Father, we know that thou art also Father to the men of all nations and races under heaven. Thou art God of men and women and boys and girls whose skins are white and black and brown and yellow. Remind us, O Father, not only that we are thy sons but that we are brothers to the world.

Especially do we pray for thy children in Latin America. Many have never heard thy name. Grant that the ministries of our church may help these, our neighbors. Help us to understand their needs and do as thou wouldst have us do.

These things we ask in the name of thy Son, Jesus Christ our Lord. Amen.

PLANNING YOUR OWN MEDITATION:

In a year when many of the Latin American countries are undergoing dramatic political change and when the church's work in those countries is the center of study and discussion, it is important that junior highs feel intimately related to their neighbors south of the border.

It is recommended that one meditation this month be devoted to your own denomination's work in Latin America. Your pastor will have information which he will gladly share with you. Your denominational magazines undoubtedly will be running articles on your Latin American missions. Friendship Press has pre-

pared colorful and interesting books and filmstrips.

With a committee of three or four junior highs look over some of this material and prepare a talk or meditation—perhaps in question-and-answer form—to emphasize what your own denomination is doing. If you help the committee to feel it is their mission, the others will catch this spirit.

You may wish to take a special offering for this mission project and begin a correspondence between your missionary and your class. This could be a fall project to come to a focus at the Christmas season, or a year-round one.

4. New Churches for New Times

HYMNS:

"Rise up, O men of God" or

"The church's one foundation"

"We would be building" should be used after meditation, as indicated.

SCRIPTURE: (Introduce with the following paragraph)

Nehemiah was living in exile in Persia. He learned of the great needs of the people in Jerusalem and asked permission from the king to go back home and rebuild. After seeing the needs with his own eyes he spoke to the people. (Read Nehemiah 2:17-18.)

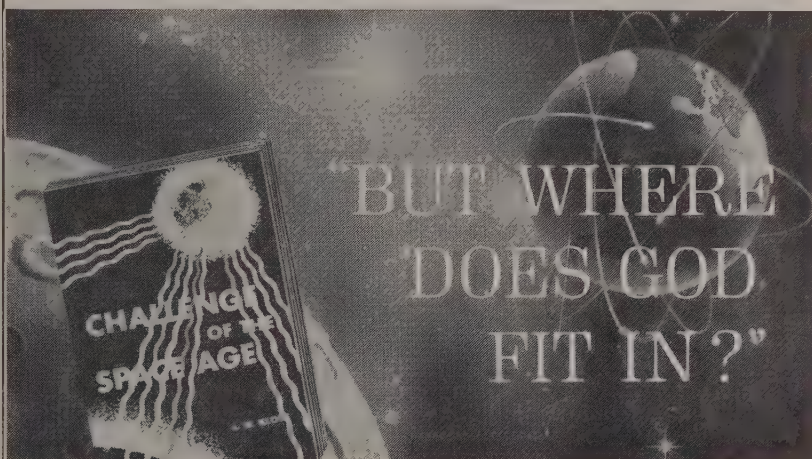
PRAYER: Use the prayer of William Laud printed above, in the first service.

MEDITATION:

TIME AND A HALF PAY

Times are certainly new and changing! We have available new sources of power, new materials like plastics, new products coming from the factories. Our population is growing; our families move more frequently; suburbs are booming. These

"But where does God fit in?" As man probes far into space, he finds his perspective changed, his convictions challenged. He senses personal insignificance . . . and he feels new need to clarify his relationship with God.



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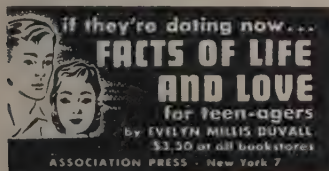
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changes affect the church greatly.

Each year we need to add five thousand new churches to serve the increasing numbers of people and to serve new communities. Older churches are expanding to serve new people as rural communities become suburbs. Here is the story of how one group of young people made a new church for new times.

"Springfield, a Philadelphia suburb, could have a new church if a very much run-down old chapel could be renovated. Twenty or more young people volunteered to give their Saturdays to help bring this about. One of the first jobs was to tear down an old barn that stood alongside of the chapel. Trees and shrubs that almost completely hid the building were uprooted. Cement steps and a sidewalk were laid. Indoor work included plastering and painting. Every Saturday for six months found the workers on the job with a young carpenter in the community as supervisor. Every Saturday, too, the young minister and his wife swung paint brushes and labored side by side with the work camp crew.

"Several weeks after the work began, a man from the neighborhood became inquisitive and stopped by. After asking a number of questions, he turned to one of the girls who was helping dig a trench for the sidewalk. 'How much do you get paid for doing this kind of work?' he asked. She leaned on her shovel and said, 'Nothing in what you would call money, but when it comes to fun and a feeling of doing something very worth while, I'd say I'm getting time and a half.'

"As the work went on, the campers became more and more aware of the fact that they were building a church. The climax came the day before the building was to be dedicated. It was late and there were still a dozen jobs to be completed. A few of the workers inside the building began to sing 'We would be building.' Without comment everyone dropped his work and entered the chapel to join in the hymn. When the last note died away there was a long silence that said more of what was in the hearts of the young people than any word that could have been spoken."³

Let us now sing that hymn, number — in our hymnals, verses 1 and 2.

HYMN: "We would be building"⁴ (verses 1 and 2)

OFFERING

HYMN: "We would be building" (verse 3)

BENEDICTION

5. New Churchmen for New Times (Reformation Sunday)

(Change your order of worship to include a prayer after the meditation.)

HYMNS:

"A mighty fortress is our God" (verses 1 and 2)

"Faith of our fathers"

"The church's one foundation"

"Once to every man and nation" (verses 1 and 2)

³Bishop, Ruth, "Time and a Half Pay," in *Now!*, Friendship Press, 1951. Used by permission.

⁴This is found in the new denominational hymnals and in the appendix to *The Church School Hymnal for Youth*, Westminster Press.

"Lord, I want to be a Christian"

SCRIPTURE: Jeremiah 31:31-34

MEDITATION:

NEW CHURCHMEN FOR NEW TIMES

Last week our talk was about the new churches that are needed for the new times in which we live.

There is something in every century that requires the church to make adjustments. In the 1800's it was the new western frontiers that demanded courageous churchmen. In the 1600's it was the new world that required the faith of men like Roger Williams. In the 1500's the church needed⁵ reforming and Martin Luther was the leader of the new group who were called Protestants. You remember his famous words, "Here I stand, I can do no other." Our new times require us to be new churchmen too, and to take a stand.

"During a recent television show a comedian turned to the director offstage and asked, 'Now where do I stand?' With appropriate wisecracks he found the mark on the floor that indicated his position for the next scene.

"If we could have watched the rehearsal for the show we would have seen how important it was that the actor stand on the right mark. Where he stood made a difference to the camera man who must get just the right angle. It made a difference in the quality of the picture we saw on our screens. . . . It made a difference in the sound . . . and it made a big difference to the other actors. If he did not stand on his mark it meant that they could not stand where they were supposed to. . . .

"Sometimes we too have to pause and ask, 'Where do I stand?' Every day we have many experiences which demand that we take a stand, that we show by our speech or action what that stand is. Unlike the television actor, we do not have clearly marked places on which to stand. For us, it is a matter of finding where we must stand and this takes thoughtful effort. There are times when we must find a place to be alone to re-think experiences and conversations. We have to recall what we have read, what teachers and friends and parents have said about some particular question. Again, we have to call on others to help us as we try to find where we stand. And often we must turn to God and to the Bible for guidance."⁵

PRAYER:

"Father, help me to pause often and ask, 'Where do I stand?' Guide me in thinking through to right answers. Strengthen me to stand firmly when I have found the place to stand. Forgive me when I take a wrong stand, but give me courage to admit that I have been wrong and to try harder to find the right place to stand."⁵

⁵Couch, Helen F., and Barefield, Sam S., *Devotions for Junior Highs*, Abingdon Press, New York-Nashville, 1960, pp. 87-89, adapted.

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Young People's Departments

by Harold A. SCHULZ*

THEME FOR OCTOBER:
World-Wide Relations

For the Worship Committee

As a worship committee your task is to prepare a worship service that will open new and greater vistas to God. This can become a great adventure on your part as you bring the group to worship. It is well to call attention to the experiences of Isaiah (6:1-13), who was deeply aware of the spirit of God. Above and beyond the means of worship he experienced the reality of God. A completely soul-satisfying worship experience causes the worshiper to feel the closeness of the Infinite. Such a moment is one of joy and ecstasy. Moreover, worship is the spiritual activity that brings out of the worshiper those qualities that can make life useful and blessed. It is your position with these or other resources to bring the worshiper to a true experience with God.

It is imperative always to keep in mind the need for a central theme or topic for the given occasion. Your order of worship may follow that shown below, in which the materials for the first topic are in a usable sequence. You may, however, wish to vary this arrangement. The fundamental purpose of an "order" of worship is naturally to keep the service orderly. The service should flow smoothly and arrive somewhere.

The committee should meet a month in advance to acquaint itself with all the material at one time. This prevents a hurried and slipshod last-minute job of preparation. It also gives the planning committee greater perspective as the members think *now* about the shape of the service in relation to the near or distant time of presentation. The time between preparation and presentation will give ample opportunity for additions, changes, and improvements.

As the committee meets it should read slowly and meditatively the materials suggested for the month. The members should read as though they were having individual or group devotions. Thus the committee, as it "prays," may become inspired to create its own prayers, poems, and meditations. Those given are merely suggestive. The committee may know of other materials which will fit the needs of the group in a better manner. In this spirit of readiness the committee will find anew the thrill of worshiping during the weeks to come. Only as the committee members experience this lifted-up feeling first will they be able to convey it to the group.

*Minister, Bethel United Church of Christ, St. Louis, Missouri.

With World-Wide Communion we launch out with a theme of world-wide proportions. The sacrament of Holy Communion embraces some young people of every nation, every race, and every clime. It is the hub toward which the Christian youth of the world are drawn. In many nations young people are rebelling and resisting the old-fashioned ways of life and thought. They are reaching out and seeking for a new freedom for their souls. It is a spiritual freedom which is necessary and which will give their lives a true feeling of satisfaction.

In the sacrament of Holy Communion we worship together in one accord and "in one place," and begin to feel and experience the freedom of the soul. Here we receive the Christ and in receiving him we have freedom. He who is the truth shall set us free. When spiritual freedom is found, then a new appreciation and understanding of life is attained. Freedom is discovered as we put to practice spiritual principles. The other topics will be filled with meaning and relevance as we give ourselves wholeheartedly to the service of communion.

The "Creative Prayers" suggested throughout these resources are scriptural prayer passages on which the worshiper is to meditate for one minute or more, and which should assist him in creating his own prayer thoughts.

For ready, permanent references the following books (most of them new) might be purchased by the church school department or loaned by the church library:

Bowman, Clarice M., *Resources for Worship*, Association Press, 1961, New York, N. Y. This includes much of the material used in Miss Bowman's worship resources for this department last year.

Fauth, Robert T., *When We Worship*, Christian Education Press, 1961, Philadelphia, Pa.

Worship Resources for the Christian Year, edited by Charles L. Wallis, Harper and Brothers, 1954, New York, New York.

The New English Bible (New Testament), Cambridge University and Oxford University Presses, 1961.

It is well for the committee to have at its disposal these and other good reference books in order to choose whatever materials may be needed for church school services and other occasions.

A Service for World-Wide Communion Sunday

THEME: *World-Wide Communion*

CALL TO WORSHIP:

Leader: "Behold, how good and pleasant it is when brothers dwell in unity!"

Group: "Come, bless the Lord, all you servants of the Lord."

Leader: "O give thanks to the God of heaven."

Group: "For his steadfast love endures for ever."

SCRIPTURE: I Corinthians 11:23-28; I John 4:7-12, 18-21

CREATIVE PRAYER: (Read aloud the Scripture verse; then allow a minute of silence before reading the prayer.)

"God is love; and he who abides in love abides in God, and God abides in him." (I John 4:16b.)

Heavenly Father, thou hast created us all upon the face of the earth, and therefore we are thy children. Make us aware of our unity with one another in thy Church. Make us also mindful of our world-wide relation with each other as brothers. In love, prayer, and practice may we the world over experience a closer fellowship and communion with one another. So may thy Church be one. Amen.

HYMN: "Holy, holy, holy." Tune: *Nicaea*

POEM: "The Christ I Know"
The Christ I know I do not find
Inside a little manger bed;
My Christ is grown in body, mind
And soul; I do not find him dead
Within a tomb, but vibrant, quick
Sharing the bread and wine of love;
Uplifting those asleep and sick
And bidding them to rise above.
No Christ I find within a book
But in known places where I look:
He walks with me upon the street;
I see him in the friends I meet;
Around the world from end to end
He is our universal friend.

H.A.S.

HYMN: "Break thou the bread of life"

OFFERING: All that we have belongs to thee, O Father. Accept these offerings of love as we place them before thee.

OFFERING RESPONSE: Hymn: "We give thee but thine own." Hymn tune: *Schumann* (one or more stanzas)

MEDITATION:

TABLE OF FELLOWSHIP

More than at any other time in the year Christians feel and experience their oneness and unity in this period of common fellowship around the Table of the Lord. Churches of all denominations experience this awareness of one fellowship, around the clock and around the world, on World-Wide Communion Sunday.

"Do this in remembrance of me" is heard and followed by Christians in every nation, and of many hundred tongues. Long ago, in an upstairs room where the disciples and the Master met, these words were first spoken. Since that day in Jerusalem these words, found in the institution of the Lord's Supper, have been continually repeated. Today Christians of all classes, races, and colors meet in the unity of spirit to share the sacrament instituted by Christ.

Although there are many interpretations of the meaning of the sacrament, many different manners of celebrating the Lord's Supper, the love of Christ is remembered and our love for him increases. Some groups use fermented wine, some grape juice, and some water. Some use specially prepared wafers that have no taste, and other groups or churches use white bread. At the church some stand, some kneel at the communion table, railing, or altar. Others remain in the pews and have the "elements" passed to them. The minister or leader reads various forms and wordings of the communion service. Yet in back of it all we meet the Christ who



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gave himself in love for us all. And in him who is the truth and the life, all world-wide communicants find the truth and find freedom from old sinful ways and old manners of living. In him all things are new. Whatever denomination, race, or color we may be, far more important than anything else is the act of accepting the Savior as our Lord and Friend and Guide in life.

During the past hours, and for several to come, people around the world, meeting together, are having world-wide fellowship around his table. Although there are differences, they are merely outward ones. The awareness that we are one through this sacrament makes for positive world-wide relations in the universal Church, and causes the prayer "that they may be one" to become a reality.

BENEDICTION: "May the grace of Christ" (read or sung)

May the grace of Christ our Savior
And the Father's boundless love
With the Holy Spirit's favor,
Rest upon us from above.

Thus may we abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford.

JOHN NEWTON

Resources for Other Sundays

SUGGESTED THEMES FOR OCTOBER:

Appreciating the Universal Christian Church
Appreciating All Denominations
Missions Around the World
Evangelism in the World

CALLS TO WORSHIP: Psalm 100 (all or part of this psalm responsively); I John 1:5

HYMNS:

(General) "O worship the King"
"Ye servants of God"
"Praise ye the Father"
(The Church) "The church's one foundation"
"Christ is made the sure foundation"
"One holy church of God"
(Missions and Evangelism)
"Fling out the banner!"
"The morning light is breaking"
"Stand up, stand up, for Jesus"

POEM: "Panorama"

The panorama of your heart
Is beautiful and wide.
It holds sky-searching hills of faith
And love's own countryside.
Cities of brotherhood arise
Where streams of wisdom wind,
The panorama of your heart
Embraces all mankind.¹

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SCRIPTURE PASSAGES:

The Church: Romans 12:3-8; John 17:20-23; Matthew 16:13-18; Ephesians 1:15-23.

Missions around the world: Matthew 28:16-20.

Evangelism around the world: John 14:6f; Colossians 2:6-7; Matthew 4:4; 16:24.

CREATIVE PRAYERS, introduced by Psalm 5:7; Psalm 23:1; Proverbs 3:6; Matthew 7:7.

"In thy house, O Lord, let us dwell in peace and concord: give us all one heart, one mind, one true interpretation upon thy Word; that all who believe in thee may together extol thy name: O Lord God, most glorious and excellent over all. Amen."²

LITANY:

Leader: We give thanks to Almighty God, Father, Son and Holy Spirit, that we are one in our Lord Jesus Christ; not by the agreement of our minds or the consent of our wills, but by that which he, in his infinite grace, has done for us . . . by the gift of the Spirit.

Group: We thank thee, O God.

Leader: We give thanks for the knowledge that though we are divided in outward form we all are the objects of the love and grace of God:

Group: We thank thee, O God.

Leader: We pray that all men everywhere . . . may turn to Christ, who makes us one in spite of our divisions; and that the world may at last find peace and unity in him; to whom be glory for ever.

Group: Lord, hear our prayer.

WORLD COUNCIL OF CHURCHES³

MEDITATIONS:

THE BODY OF CHRIST

A body has many members; eyes, ears, nose, arms, legs, stomach, lungs. In the same way, the Church has many members—individuals, congregations, even denominations. For we are thinking of the Church in the broadest possible terms. It is a world-wide fellowship of Christians, including people of every race, nation, and continent. You and I are members of the body. Our local congregations are all members of this body. Still larger members are the various denominations, of which there are more than two hundred in the United States alone. The many members differ widely one from another, but the spirit of Jesus dwells in every part of this far-flung organism. It has been

¹From *Christian World Facts* now *Christian Mission Digest*, 1956-57, published by the Friendship Press and the Division of Foreign Missions for the National Council of the Churches of Christ. Used by permission.

²*Godly Prayers* (1552), from *Worship Resources for the Christian Year*, edited by Charles L. Wallis, Harper and Brothers, 1954. Used by permission.

³*Ibid.*, p. 202.

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kept alive in hymns, preaching, prayers, stained-glass windows, and earnest Christian living. After all, we today are only sixty generations removed from the time when Jesus was alive on the earth.

You can see now why it is not enough to think of the Church merely as bricks and stone, or as a religious club or society. It is a body in which Jesus continues to live on indefinitely. It is the extension of Jesus' spirit, Jesus' life, Jesus' work in the world. As such, God probably counts on it heavily for the carrying out of his purposes for the more than two billions of people on the earth. If Jesus held a special importance in God's plan, so must the Church . . .

Jesus' first body lived on this earth only some thirty-five years. His second body, the Church, still continues to live and grow.⁴

MISSIONS AND EVANGELISM

The Church has never been content so long as there were people outside its fellowship, people who were not true members of the body of Christ. Beginning with a little handful of people around Jerusalem, this fellowship spread in the Mediterranean world, then farther afield into Europe and Asia, and then to the New World when it was finally discovered. This "growing edge" of the Church we call missions and evangelism.

The Church has not been equally interested [in its mission] in every age, but it never forgot this great task for many years at a time. Did you know that Christian missionaries reached China eight hundred and fifty years before Columbus discovered America? We cannot begin to tell here the story of Christian missions century by century, but it is a great story. Suddenly around 1800, after a lull of some years, the Church burst forth into a new missionary enthusiasm. Since then the movement has grown by leaps and bounds. Time and again during World War II our soldiers in far-off corners of the earth stumbled upon people who had been Christianized by representatives of the Church. Modern missions now includes preaching, teaching, healing, agriculture, social reform—about anything and everything that the Christian spirit can devise to meet the needs of people.⁴

WITNESS OF A POSTMAN

He was a postman and war was not his game. Yet during World War II he was sent from his home in a village at the foot of Mt. Fuji to Guadalcanal, to fight with Japanese troops.

When Americans attacked, the Japanese were greatly outnumbered. In retreat, the postman escaped to the jungle with a few of his friends. One by one, they succumbed to hunger and disease.

The last survivor, the young Japanese lay on the ground one day ill and starving. He heard the sound of footsteps approaching through the brush, and a moment later three armed soldiers stood over him. Too weak to raise his hands in surrender, he waited the vicious thrust that would end his life.

One of the soldiers knelt beside him, and he heard an amazing word: "Friend." Strong arms lifted him, and he lost consciousness with the word "friend" still ringing in his ears.

Many days later he found himself in a hospital bed in New Zealand. He was a prisoner of war, but he was kindly treated, and a chaplain visited him every day,

Before his release, he became a Christian.

After he returned home, he led his family to Christianity. When he acquired a house, he dedicated it with a candlelight service and made it available for the prayer meetings of his rural church. His daily witness has been best described by those who speak of him as "the mailman who delivers the gospel along with the mail."⁵

ORCHID ISLAND

Orchid Island is a rocky, mountainous mass lying off the southeast coast of Taiwan. Its few inhabitants live in crude huts set into mountain dugouts (for typhoon protection) and subsist on fish and yams and wild roots.

Until about a decade ago the people of Orchid Island were largely unknown to the outside world. At that time a young Taiwanese Christian visited the island villages, teaching and healing and telling the story of Christ. Since that time the congregations have maintained themselves, supported only by occasional visits from medical teams and evangelists. Recently, however, arrangements were made for a number of young men from Orchid Island to attend a Bible class on Taiwan. This will provide stronger leadership for tiny island churches as well as providing a closer link to health and education facilities in Taiwan. Once again the Christian gospel will have contributed to the "revolution of rising expectations" in some remote corner of the world.⁶

GIORGIO'S DONKEY

Giorgio is one of those old, old men whose age no one really knows. No one even cares, in the little village outside Rome where the crippled Russian refugee settled after World War I. And almost as famous (certainly as much loved) is Giorgio's donkey. The two are inseparable. Each day they tour the village doing errands for housewives. The villagers are poor people and the persevering pair receive no cash payment. Instead meals are provided for them both. So it has gone, day in and day out.

But the years weigh heavy on such partnerships and the donkey is growing old. Some realized that the donkey might die soon, but no one could see what then would happen to Giorgio, until the other day. That was when the World Council of Churches' field workers in Italy heard of the famous pair. They believed that help could be found for Giorgio.

Help was found, and in a way, the odd pair have come to symbolize World Refugee Year. For one day not long ago Giorgio's story was told to a group of girls far away in Winnipeg, Canada. Shortly thereafter, through the offices of the Canadian Council of Churches, there arrived in WCC offices a gift of \$35.00 for one new donkey.

Today Giorgio and his donkey still make their slow rounds of the tiny village, fetching packages and running errands. Yet in a certain bank account in Rome there is a reserve item: "One new donkey, \$35.00."⁶

BENEDICTIONS:

I Corinthians 16:24; Ephesians 6:24; use benediction hymn in communion service above ("May the grace of Christ"), either or both stanzas.

⁴From *Christian Mission Digest*, 1958-59, p. 10; by permission of Friendship Press.

⁶From *Christian Mission Digest*, 1960-1961, by permission of Friendship Press.

hearing . . . seeing . . . learning

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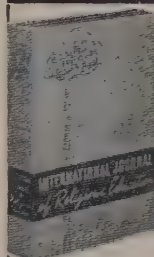
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⁴Harner, Nevin C., *I Believe*, Christian Education Press, Philadelphia. Used by permission.



BOOKS OFF THE PRESS

Sex and the Church

Edited by Oscar E. Feucht and others. St. Louis, Concordia Publishing House, 1961. 277 pp. \$3.50.

"The Church and Sex Attitudes" is the second volume of the Research Series of the Family Life Committee of the Lutheran Church, Missouri Synod.

This volume follows the helpful pattern and maintains the same high level of comprehensive scholarship that characterized the first volume on engagement and marriage.

The four authors, assisted by eighteen research associates, set for themselves ten questions ranging over such topics as the place of sex in God's design, sex in and outside of marriage, aberrations in sex practices, the Church's responsibility in sex education, and the relation of love and sex.

As in their earlier volume, they begin with the background of scriptural teaching in the Old and New Testaments. They trace the development of church thought through the early, middle, reformation, and contemporary eras. The views of present-day social scientists are also considered.

Such a theological, historical, and sociological treatment, heavily documented with sources, clearly shows where distortions and errors have crept into church thought, and at the same time, clarifies the essential validity of the Christian gospel as it relates to sexual attitudes and behavior.

This is a most helpful contribution to the growing movement toward a sound Christian understanding of sex, a movement vital to the Church's ministry to people caught in a culture both sex-saturated and sex-starved.

WILLIAM H. GENNÉ

Sing for Joy: a songbook for young children

Compiled and edited by Norman and Margaret Mealy. Greenwich, Seabury Press, 1961. Textbook edition, \$4.00; regular edition, \$5.00.

A heartening development in children's work is the increasing quality of the music being compiled. The pioneer work of Edith Lovell Thomas in pointing out the value of folk music for religious songs is bearing fruit. Editors are also taking careful stock of the hymnal and finding that

many of the Genevan psalm tunes, a few chorales, and the carols are eminently suitable for use with children. These are the insights that have governed the compilation of *Sing for Joy*, the new Seabury (Episcopal) hymnal for use with the nursery through the primary department. The words are simple, but the understandings are deep.

The first section includes hymns for the great holidays of the Christian year. There are no "cute" hymns extolling the boyhood of Jesus, but several excellent hymns about his manhood. The section on praise and thanksgiving is followed by one entitled "Heaven and earth are full of thy glory." Here we note the phrase "God who put the stars in space" (No. 86), updating the traditional "stars above." A hymn about the space heroes of the hour voices the assurance:

"They move through God's enormous home

Of stars and worlds and space.

Away beyond this earth we know

And still within his grace." (No. 114)

The closing section is "God cares for you and me." The occasional use of contemporary musical modes will please the adventurous teacher.

The book is attractively printed and illustrated, and actually lies flat when opened. Wherever a hymn tune is used, a footnote identifies its place in the church hymnal. An index in the back of the book lists suggestions from the hymnal for various seasons and subjects, noting the grade at which each hymn is useful. Sometimes only a stanza or a refrain is suggested. Although the references are to the hymnal of the Protestant Episcopal Church, most of the hymns are common to other hymnals.

A brief section on the use of music with young children and a selected list of children's songbooks completes the work. The price, although steep, should not prevent each church school from buying a copy, for this is a distinguished book of religious music for children.

IRIS V. CULLY

In Place of Folly

By Norman Cousins. New York, Harper & Brothers, 1961. 223 pp. \$3.00.

The well-known editor of *The Saturday Review* gives us a powerful account of the nuclear dilemma hanging over our world

and of the absolutely unique position in which we find ourselves. He paints a graphic picture of the facts of existent nuclear power, the ease with which entire populations can be wiped out, and the genetic threat now imposed upon future generations: "to be able to put death into the air without changing the odor or texture of the air; to be able to create invisible bullets that pierce skin and bone and rip open human chromosomes and genes; to be able to devise lethal droplets, any one of which can terminate life in brief contact with the human skin; to be able to tamper with the precarious balances through which nature serves all life; to be able to twist a man's character all out of shape and control his thoughts—these skills are all now claimed by human intelligence in the name of national security."

Yet our policies of national security have become fallacious, for one nation's deterrent is the other nation's incentive to catch up in the arms race. Never before has the capacity of the state for waging war been so great, or its ability to protect itself so puny.

It is not true that the only alternatives in the world are nuclear war (utter suicide) or slavery. Cousins insists that there exists a third, live possibility, that of a system of world law, the only hope for individual man, since governments by themselves are no longer able to safeguard human existence.

He sketches a plan for strengthening the United Nations for purposes of the common safety of nations, and outlines a schedule for multilateral disarmament. He shows how funds now going for armaments could be used to wage war against problems of famine, disease, and housing. Here he achieves a basis for a near balance between despair and hope. It would appear that the world stands at the very brink of the end of human history, but at the same time, at the edge of great possibilities for human progress. The ultimate folly can be averted, he says, so long as "we do not claim the distinction of being the last generation of men on earth."

PAUL H. RANDALL

The Religious Factor

By Gerhard Lenski. Garden City, New York, Doubleday & Co., 1961. 381 pp. \$5.95.

The author, associate professor of sociology at Michigan State University, describes the implications of the too-often-neglected "religious factor" in studies of social science. The question he asks is this: "Does religion make a difference in human behavior?" He seeks to answer it by intensive study of the findings of a social survey of Detroit.

The answer which he substantiates is that religion *does* make a difference. Often it is the cultural ethos mingled with a religious tradition—the folkways and mores of a socio-religious community—rather than the theological or ethical teachings of the religion that makes its adherents behave in ways predictably different from those of adherents of other religious groups.

Ministers and religious educators will find this book rewarding to read, if rather technical, in its indications of the effects of religious membership and nurture upon behavior in economic, political, and family life. The most provocative point, which the author substantiates repeatedly, is that the effect of religious membership on behavior is often different from, if not opposed to, the best teachings of the religions to which the members belong.

DEAN M. KELLEY
R. L. HUNT

Hand in Hand—Mother, Child, and God

By Laura Margaret Evans. Westwood, N. J., Fleming H. Revell Co., 1960. 122 pp. \$2.50.

Laura Margaret Evans has recorded her conversations with her children. She gives an intimate picture of the searching of mother and child as they attempt to find the meaning of life.

The foreword for this book was written by Catherine Marshall, author of *A Man Called Peter*. She says of *Hand in Hand*: "I glimpse the shining through of another spirit beyond the author's own. Here other mothers will find a new awareness too. They will find some answers that books on child psychology ignore." Parents will be particularly interested in this account of direct and searching conversations between parent and child.

GLADYS B. QUIST

The Secret Sayings of Jesus

By Robert M. Grant. New York, Doubleday & Company, 1961. 198 pp. \$.95.

Ancient collections of the sayings of Jesus were discovered in Egypt at almost the same time as the Dead Sea Scrolls. If the sayings found at Nag Hammadi had had some Edmund Wilson to write a sensational misrepresentation of their significance, they would be as well known as the Qumran discoveries. Among the finds at Nag Hammadi was the Gospel of Thomas, which is here given expert scrutiny, trenchant commentary, and significant evaluation.

Secrecy has always had enormous appeal to inferior minds, and it would be unfortunate if the title of this work confirmed the widespread but false idea that somebody is hoarding secret information derived from Jesus. The word "mystery" in the New Testament refers to something once hidden which has now been made clear. Christianity has no secrets but open ones.

Some ancients, however, affirmed that they had knowledge (Greek *gnosis*) available only to the initiate. Gnostics took from the canonical scriptures selected sayings of Jesus, divorced them from historic setting, merged them with ascetic notions, and gave them esoteric significance. This analysis of the Gnostic Gospel of Thomas shows how it was done. Since many in the modern world, offended at the ethical demands of the gospel, would like to confine Jesus to an inner "spiritual" realm, it is a process which still goes on.

Apart from its importance for biblical studies, this book shows how cults developed in the early church, and will help

the reader understand cults now. Incidentally, earlier translations of the Gospel of Thomas cost several times as much as this work, which appends translation to analysis.

J. CARTER SWAIM

Fact, Fiction and Faith

By James Alfred Martin, Jr. New York, Oxford University Press, 1960. 186 pp. \$3.95.

In his experience of college teaching, this author has found himself confronted with many questions and doubts that linger in the minds of students and others. In this book he takes up several of these in the interest not of converting the person raising the questions, but of helping him "to make more intelligent and mature judgments about the Christian faith."

Among the doubts and questions dealt with here are these: Is Christianity relevant to life in a scientific age? What about the virgin birth, Jesus' miracles, his atoning death, and the resurrection? How can the existence of God be proved? How can the existence of a good God be reconciled with the existence of evil in the world?

It will be observed that these are age-old questions. In dealing with them Dr. Martin includes considerable reference to the writings of numerous eminent philosophers, religious leaders, and literary men of most of the major religions of the ages. He has tried to be exploratory rather than definitive. The book should help anyone wrestling with these issues to face them fairly and squarely, and possibly to recognize the factors that have contributed to their emergence.

STILES LESSLY

Agents of Reconciliation

By Arnold B. Come. Philadelphia, Westminster Press, 1960. 176 pp. \$3.95.

"The best recent book on the church's ministry is Arnold Come's *Agents of Reconciliation*," says one of this nation's most knowledgeable leaders on inner-city mission. I would add that Come's book is the most provocative study on Christian ministry since Kraemer's *A Theology of the Laity*.

Starting with the disturbing thesis "that the very distinction and even the terminology of 'clergy' and 'laity' should be completely eliminated from the thought and language of the contemporary church," Come, professor of systematic theology at San Francisco Theological Seminary, calls for an understanding of "the meaning and mission of the church" that will "match in strength and glory all the horror of the world's alienation." He finds this understanding in the idea of reconciliation, and he sees the *whole* community of believers

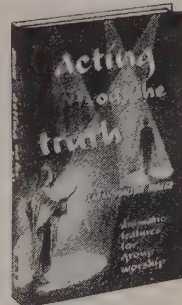
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as the "agents" of this reconciliation. Come would abandon the term "minister" because of its hopeless identification with the elite professionals, and the term "laity" because of its implication that there is a "superior clerical class of Christians."

Come does not persuade this reviewer that abandoning "ministers" and "laity" would do much to resolve contradictions in the church's practice of Christian ministry. However, through his searching analysis of these contradictions in the light of biblical teachings and historical developments, and through his documented call for "A New Reformation," he has provided a stimulating analysis of the relation between the church's mission to itself and its mission to the world, and of the comparative roles in these missions of the baptized member on the one hand, and the "full-time, church-directed," professionally trained worker on the other. Christian educators will be particularly interested in his discussion of the teaching ministry and ordination in chapter five.

Here is a book to be reckoned with by anyone giving serious attention to the nature and practice of Christian ministry.

GRAYDON E. MCCLELLAN

Forerunners of Jesus

By Leroy Waterman. New York, Philosophical Library, 1960. 153 pp. \$3.00.

This volume is a remarkable testimony of faith by a member of the Standard Bible Committee, now retired from his teaching position at the University of

Michigan. Professor Waterman begins with the statement that "The Bible is, indeed, the source book of the highest religious authority for Christians." From there he goes on to demonstrate a striking—and often overlooked—unity between the Old Testament and the New.

The volume's thesis is that Isaiah II (the author rejects the conventional designation "Second Isaiah" as suggesting a secondary status) was one in whom Old Testament religion reached a peak from which can be seen the height attained by the New. In his picture of the Suffering Servant, Waterman believes that Isaiah II is portraying the experiences of Jeremiah. Jonah alone of his Old Testament successors understood the universal import of Isaiah II.

All this prepared the way for One who said he had come to fulfill "the law and the prophets." Waterman's book will enrich the life of a church which "has oscillated too readily between accepting Jesus as God and regarding him as less than a peer of many Old Testament prophets" (p. 96).

J. CARTER SWAIM

Fives at School

By Elenora Hagele Moore. New York, G. P. Putnam's Sons, 1960. 332 pp. \$4.75.

Dr. Moore, associate professor of elementary education at Wayne State University, has written this excellent text for use in both preservice and inservice teacher training programs. However, this book is not limited in its interest to public school teachers. Parents and church school teachers of five-year-olds will find it fascinating reading.

The title of the book does not point up one of the unique values of this book: the careful attention given to the particular influence of the neighborhood upon the development of a five-year-old. Dr. Moore has made a careful study of this, and she shares with the reader her insights on the similarities and differences in home life and in kindergarten experiences brought about by living in downtown areas or in suburban areas.

Teachers in church kindergartens, both weekday and Sunday, not only will find in this book guiding principles for planning and conducting their work with the five-year-olds, but will gain great insights into the nature of the five-year-old and the influences that surround him. The problems and questions that follow each chap-

ter would be valuable bases for individual study and group discussion.

GLADYS B. QUIST

The Child's World: His Social Perception

By Frank J. and Elizabeth Estvan. New York, G. P. Putnam's Sons, 1960. 302 pp. \$4.95.

What does a child see when he looks at people, at a church, at a farm, at a factory? These are only a few of the questions that Dr. Estvan and his wife asked themselves as they did research on the social perception of children in the age range of six to twelve. The aim of the authors is to contribute a better understanding of the nature and development of the elementary school child.

Christian educators will be particularly interested in chapter eighteen on the church. This is not the only chapter, however, which has something to say to Christian education. The book is both scientific and readable, and concentrates on the social aspects of the child's world. It brings us to a fuller understanding of the children we teach.

GLADYS B. QUIST

I and II Peter and Jude

By C. E. B. Cranfield. New York, Macmillan Company, 1961. 192 pp. \$3.00.

This volume is another in the Torch Bible Commentaries series, and its author is Lecturer in Theology in the University of Durham, England. Significant in the commentary sections is the stress that is placed on the value of these writings in the life of the early church and the purpose each served.

With respect to date and authorship Dr. Cranfield thinks that the Apostle Peter quite likely was the author of I Peter, and dates it in 63 or 64 A.D., shortly before the persecution of Nero. He attributes its fine literary quality to Silvanus, who may have served as secretary to the Apostle. He is inclined to think that Jude was written by the brother of Jesus and in the decade 70-80 A.D. He feels that II Peter is clearly secondary material making considerable use of Jude, and he dates it in the first half of the second century. Thus it may be regarded as an important document in the early Gentile community.

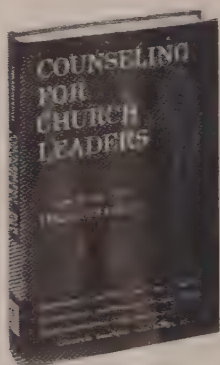
STILES LESSLY

The Chancel

By Leroy and Marie Kutz. Philadelphia, The Christian Education Press, 1960. 54 pp. \$1.00. This is a handbook for the members of chancel committees or altar guilds. The symbolism of chancel furnishings is explained, and ways of caring for them are suggested.

A Century of Protestant Christianity in Japan

By Charles W. Iglehart. Charles E. Tuttle Company, 1959. 284 pp. \$3.00. As part of the celebration of the hundredth anniversary of Christianity in Japan, this book was written to give the nonprofessional reader a brief survey of the scene.



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By Herbert V. Prochnow. Natick, Mass., W. A. Wilde Co., 1960. 165 pp. \$2.95. Speakers for various occasions will find in this book epigrams, literary quotations, anecdotes, humorous and inspirational stories, quotations from sermons and speeches, and ideas for illustrations.

We Believe

By Henry Wade DuBose. Richmond, John Knox Press, 1960. 79 pp. \$1.00. This paperback volume is a study of the articles of the Apostles' Creed. The author comments on each and poses questions and ideas for group study.

How to Help Your Child Learn

Departments of Elementary School Principals and National School Public Relations Association, National Education Association, 1960. 40 pp. \$.50.

This little book is designed to tell parents why they are important to the public school and how they can help their child as he travels from kindergarten through the sixth grade. Each chapter covers one of the elementary-grade learning areas, such as reading or arithmetic, and lists things parents can do to help Johnny in each.

Earlier current handbooks from the same agencies include "Happy Journey," "Janie Learns to Read," and "Sailing into Reading."

R. L. HUNT

God and History in the Old Testament

By Harvey H. Guthrie, Jr. Greenwich, Seabury Press, 1960. 179 pp. \$4.25.

In this book Dr. Guthrie has attempted to bring a basic understanding of the Old Testament's witness to God into historical focus. The author has shown himself a skilled master of the difficult art of condensation. While the reader may feel that much more could have been said in many instances, he still must value the frontal attack made on a difficult field.

Behind the moving and crowded scenes of Old Testament history there are a few ideas which are fundamental to the religion of Israel. It seems to be the aim of this book, within its own limits, to present these ideas in their historical setting, with some indication of their theological and philosophical value and their significance for Christianity. Archaeological detail is given only to the extent necessary for the illustration of the forms assumed by the ideas.

Dr. Guthrie has shown a clear-cut fundamental conception of religion as the personal fellowship of God and man. The proof of the reality of that fellowship is the moral emphasis which characterizes the religion of Israel.

Lay people will find this a little difficult to follow, but the student will immediately grasp the usefulness of both the book and its extensive bibliography.

LOIS M. ILLINGWORTH

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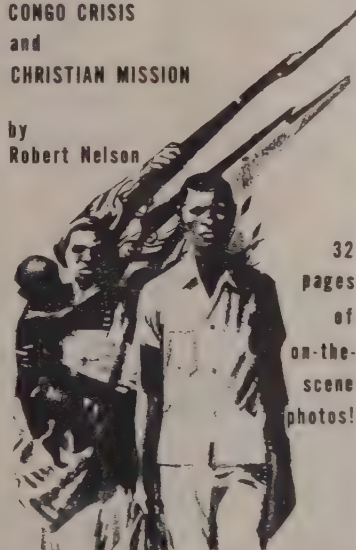
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Ferment on the Fringe

By Shirley E. Greene. Philadelphia, Christian Education Press, 1960. 174 pp. \$2.00.

This book is a much-needed addition to the materials on life in rural non-farm areas in the United States. Shirley Greene, who is very competent to write this kind of book, has done an excellent job of studying ten rural churches that are making adjustments to urbanization.

He gives us some very helpful definitions and summarizes the secrets of success discovered by these churches. In chapter four he discusses some informative details that are vital to consider in the process of transition. The remaining chapters in the book are case studies of the churches.

This book should be read not only by those who find themselves caught in a "ferment on the fringe," but also by denominational administrators who are ad-

vising these churches. It is a significant, provocative, and creative contribution to the increasing literature in the field of town and country.

RICHARD O. COMFORT

The Heritage of the Reformation

By Wilhelm Pauck. Glencoe, Illinois, The Free Press, 1961. 399 pp. \$6.00. First published in 1950, this book now appears in a new edition. It has been thoroughly revised, and three new chapters have been added.

Wanted: Experiences with the Bible

(Continued from page 17)

terlarded with questionable theology, or that the book as children's literature was of inferior quality. Strangely, the intelligent teacher-couple raised no questions, but gave the parent approval to enlist other parents' interest. Thus the fourth-graders were given the story books and instructed to read them. Great was the resulting bewilderment, for the book glorified Joseph as a whitewashed, virtuous lad, and God nowhere appeared in the story except miraculously to send a train of traders to rescue the cruelly treated lad.

There are, of course, good Bible story books, but a volume should be carefully examined with regard to literary style, biblical interpretation, and the quality of art work before it is purchased.

Whatever kind of experience may be desired, or whatever the age of the person or the circumstances, experiences of the Bible need to be rooted in sound selection of biblical materials, wise interpretation that communicates the Bible's central message, methods of study appropriate to the age groups seeking to know the Bible, and personal relations through which the biblical message is demonstrated.

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Voluntaries and Processionals, E. Power Biggs, organ. Columbia ML-4603, \$4.98.

The Messiah, Handel (excerpts). Columbia ML-5300, \$4.98.

The Creation, Haydn. Vanguard 471/2 (two records), \$9.96.

Elijah, Mendelssohn. Angel 3558-C (three records), \$14.88.

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(Continued from page 19)

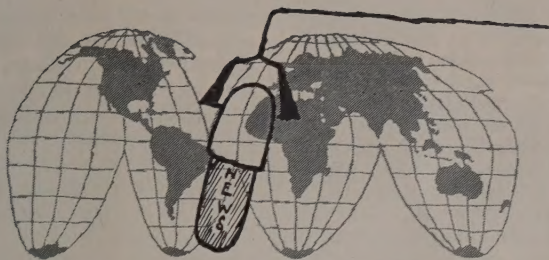
from heat. Each record should be cleaned carefully with a damp sponge or special record cleaning cloth. Fingers must not be allowed to touch record grooves.

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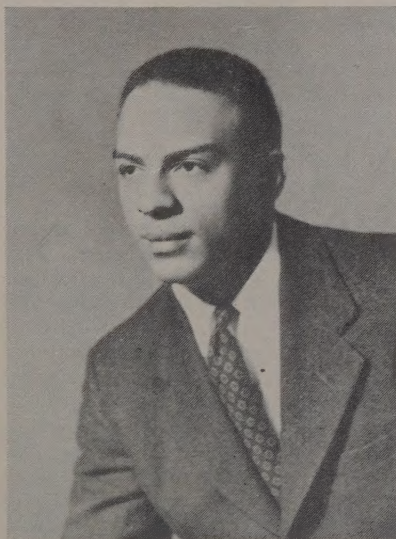
Andrew Young Resigns from Youth Department

NEW YORK, N. Y.—The REV. ANDREW J. YOUNG is resigning, effective October 1, as associate executive director of the Department of Youth Work and associate executive secretary of the United Christian Youth Movement, National Council of Churches. He has accepted a position with the Board of Home Missions of the United Church of Christ (Congregational Christian Churches), to work in a program of citizenship education for Negroes across the South. This board is cooperating with the Southern Christian Leadership Conference, under a grant from the Field Foundation, to develop local Negro leadership—"helping them and their neighbors to become first-class citizens"—including preparation for registering and voting and for participation in other civic activities. Mr. Young will serve as executive secretary of the Citizen Education Program, and will be located in either Georgia or Alabama.

He views his work as "an American adaptation of the European lay academy. I am to develop a program which will help the Southern Negro become a fully contributing citizen in an integrated society. I am sure that if successful this type of work could be of great significance to the life of the Negro churches as well as to our country as a whole."

Since he came to the Department of Youth Work in September 1957, Mr. Young has carried responsibility for evangelism studies. He is known to many Protestant youth and their leaders throughout the United States through his participation in the Youth Work Retreats and State Training Conferences held in the past three years. In the summer of 1960 he led a delegation of 180 from the United States and Canada to the first European Ecumenical Youth Assembly at Lausanne, Switzerland. He has been associated with many of the "Look Up and Live" television programs. The UCYM anniversary presentation to the General Board of the N.C.C. in December 1959 was written by him. The script of this play, on the church's role in today's youth culture, "Keeping Up with the Horses," has been widely used for local church and area productions.

Mr. and Mrs. Young and their three small daughters carry with them the best wishes and prayers of colleagues and associates across the country in their new ministry of reconciliation and service.



Andrew J. Young

Songbook for Juniors Revised

DELAWARE, Ohio—*Sing a Tune*, a songbook for juniors, has been enlarged and substantially revised by an editing committee representing the Committee on Children's Work and the Committee on Camps and Conferences, National Council of Churches. More than a quarter million copies of the first edition have been published since 1954. The second edition represents an increase from 87 to 114 songs, half of them new. They were selected especially for nine-, ten-, and eleven-year-olds in camps, vacation church schools, and other church-related programs.

Religious education workers are offered a review copy of the songbook on request to the publisher, the Cooperative Recreation Service, Delaware, Ohio.

Dr. Stuber to Head Missouri Council

KANSAS CITY, Mo.—DR. STANLEY I. STUBER, General Secretary of the Council of Churches of Greater Kansas City, resigned this position at the end of July to become Executive Director of the Missouri Council of Churches. During his five years in Kansas City he has been active in various civic enterprises in the interest of good city government. Before going to Kansas City Dr. Stuber was General Secretary of the Japan International Christian University Foundation.

News of National Council Executives

NEW YORK, N. Y.—The REV. ROBERT C. DODDS of Waterbury, Connecticut, has been named the General Director of Planning of the National Council of Churches. Beginning on October 2, he will coordinate long-range planning and study by the member denominations of the National Council. The new position was created to assist the churches in identifying needs, opportunities, and objectives that should engage the Church in the future. Mr. Dodds has been serving as chairman of the long-range planning committee of the United Church of Christ since 1959.

Mr. Dodds is presently pastor of the First Congregational Church in Waterbury. Previous to this he was minister to Congregational and Presbyterian students at Harvard University for four years. He has also served other churches and worked as a social worker and teacher.

MR. HOWARD N. WOODLAND has succeeded CHARLES C. DOLD as Assistant to the Executive Secretary, Division of Christian Education, National Council of Churches. Mr. Woodland has been working since January 1956 in the Office of Treasury and Accounting of the National Council of Churches. Previous to that he worked for eighteen years for the Carnegie Endowment for International Peace. He is a Presbyterian layman.

On June 23, at the twentieth annual meeting of the national Association of Council Secretaries, held on Lake Geneva, Wisconsin, the REV. DR. PHILIP C. LANDERS was signally honored for his twenty-five years of ecumenical service by election as a life member of the Association. Dr. Landers is an assistant in General Administration of the National Council of Churches. He began work with the International Council of Religious Education in 1941 and has held important positions in that organization and in the National Council of Churches. He plans to retire in February 1962.

List of Daily Readings Offered by Bible Society

NEW YORK, N. Y.—An inexpensive program of daily Bible readings is offered to churches and individuals by the American Bible Society. Copies of the Society's 1962 Daily Bible Reading schedule are now available at 2¢ each or 60¢ per hundred. The Society will send a single copy free to everyone who requests it.

The schedule is printed in convenient bookmark form. A passage from the Bible is suggested for each day throughout the year. Special readings are listed for certain days. Other readings cover the entire books of Luke and Acts.

More than a million of these schedules are distributed annually. Churches order them in quantity for distribution to their members and to others. Individuals buy supplies of them to give to their friends.

The address of the American Bible Society is 450 Park Avenue, New York 22, New York.

Death of Dr. Brewbaker

NAPERVILLE, Illinois—DR. CHARLES WARREN BREWBAKER, general secretary of Sunday school and Brotherhood work for the United Brethren in Christ, 1913-1929, died on May 11 at the age of 91. Dr. Brewbaker pursued graduate work at a number of institutions of higher learning, receiving the Ph.D. degree from Illinois Wesleyan University and the S.T.M. from Temple University. He served pastorates in the Iowa Conference of the United Brethren Church, which later united with the Evangelical Church to form the Evangelical United Brethren Church.

After becoming head of the religious education work of his denomination he began a teacher training program and brought in a staff to lead work for the various age groups. Dr. Brewbaker was secretary of evangelism for his denomination from 1929 to 1933, when he returned to the ministry. He retired in 1939 but continued to fill many appointments as evangelist and lecturer down to the last few years of his life.

Dr. Brewbaker was active in the work of the International Council of Religious Education during its first decade, and helped to organize the Adult Professional Section. He taught at Conference Point Camp and his course there became the text, *Adult Program in the Church School*, which was used for a number of years. He wrote twelve books and hundreds of pamphlets and magazine articles in the fields of evangelism, churchmanship, and Christian education. Many of the articles were carried in the publications of other denominations as well as his own.

John Cook Goes to Florida

NASHVILLE, Tenn.—The REV. JOHN W. COOK, Associate Editor of Adult Publications, Editorial Division of the Methodist Board of Education, is leaving September 1 to go to Florida Southern College, Lakeland, to develop a program in Christian education. Mr. Cook has been editor of *Mature Years* and other publications.

World Council to Have New Headquarters

GENEVA, Switzerland—Some 300 leaders of the ecumenical movement, together with civic and church dignitaries from Geneva, met in that city on June 21 for the ground-breaking ceremony for the new headquarters building of the World Council of Churches. Construction was begun at once on the \$2,500,000 structure. The new building will contain 250 offices housing, in addition to WCC staff, the staffs of the Geneva Offices of the Lutheran World Federation, the World Presbyterian Alliance, the Brethren Service Commission, and other WCC-related bodies. Funds for the building have been raised

by member churches and through special appeals.

The new headquarters will be northwest of Lake Geneva, near the Palace of Nations and other international buildings.

Two new staff members of the World Council of Churches have been announced. PROFESSOR PAUL S. MINEAR, Winkley Professor of Biblical Theology at Yale University Divinity School, has been named director of Faith and Order. He will be on leave from Yale for 1961-1962. MR. RALPH C. YOUNG of Toronto, a layman who has headed the men's work of the United Church of Canada for the past ten years, has been named executive secretary of the Department of the Laity. He succeeds the REV. HANS-RUEDI WEBER, who will become associate director of the WCC's Ecumenical Institute at Bossey, near Geneva.

An Experiment in Faith

(Continued from page 8)

my occupation compels me to put most of my time in this area. This group set out to make the whole institutional life of the church more meaningful. We assembled a list of persons interested in calling on the sick, and we try to alert them when someone is ill. One member of the group frequently visits the shut-ins of the church. As time went on, we felt called to find some method to reach the many young adults who have drifted away from the church. After soul-searching and prayer, we decided to form a study group on Tuesday evenings and invite the young adults to attend. In the last few months many have come sporadically and two faithfully. These two have grown greatly in the Christian faith, but we are still seeking a way to minister relevantly to the many who pass us by.

Learning and action go hand in hand

Again and again this year one point has been brought home to me: there is a definite relation between Christian education and Christian action. I have been in many study groups, but none of them stirred people to Christian action as did our Experiment; in none of them did people learn as much as did those who participated in the Experiment. I am convinced that learning and ministering are complementary processes. When the people in the Ex-

periment tried to minister, they saw as never before the shallowness of their lives as Christians. They lacked the resources to do the job they were committed to do, and they snatched at every opportunity to learn.

Someone once remarked to me that most adult education programs are ephemeral, that after a while they fade out of existence. Perhaps this happens because they are "adult education programs" and not programs of training for lay ministry. When Christians are ministering, they need a fellowship of persons who support them and listen to their problems. New opportunities for ministry present themselves every day. Christians continue to meet people who ask them questions about Christianity that they cannot answer, and they need to go somewhere to find the answers. Somehow each church must learn how to be that "somewhere."

When a New Pupil Enters Church School

(Continued from page 14)

church with a philosophy more in keeping with its own.

Even if a new family comes from a church of the same denomination, its members need to learn how work is carried on in the new church. Parents may be invited to visit their child's class, observe the teaching in progress, and worship with the group. The teacher will then be able to interpret to them, at a later time, her procedures in terms of use of the Bible, class activities, and the give-and-take of the group process. She can also explain the goals of the course being studied and the religious concepts she hopes her pupils will gain. Parents may be encouraged to attend parent-teacher meetings to learn more about the program and to study child psychology, Bible, or other related subjects.

We hear much about the church as a fellowship. The new pupil can find his place in the fellowship of the nursery, or the third grade, or the junior high school, or the adult study groups of the church, as the case may be. But this doesn't just happen. He needs to be received as the person that he is, with all the love and regard that he requires and deserves, until he too experiences the glow of the truly Christian community.

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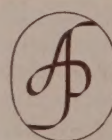
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